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ASTOR, LENOX AND
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HISTORY AND PHILOSOPHY

OF

CREATION AND THE HUMAN RACE.

THE ORIGIN, THE PILGRIMAGE,
THE ULTIMATE DESTINY OF MAN, THE
BEGINNING OF OUR GLOBE, ITS DURATION IN THE PRESENT
STATE, AND ITS FINAL DESTRUCTION BY FIRE.

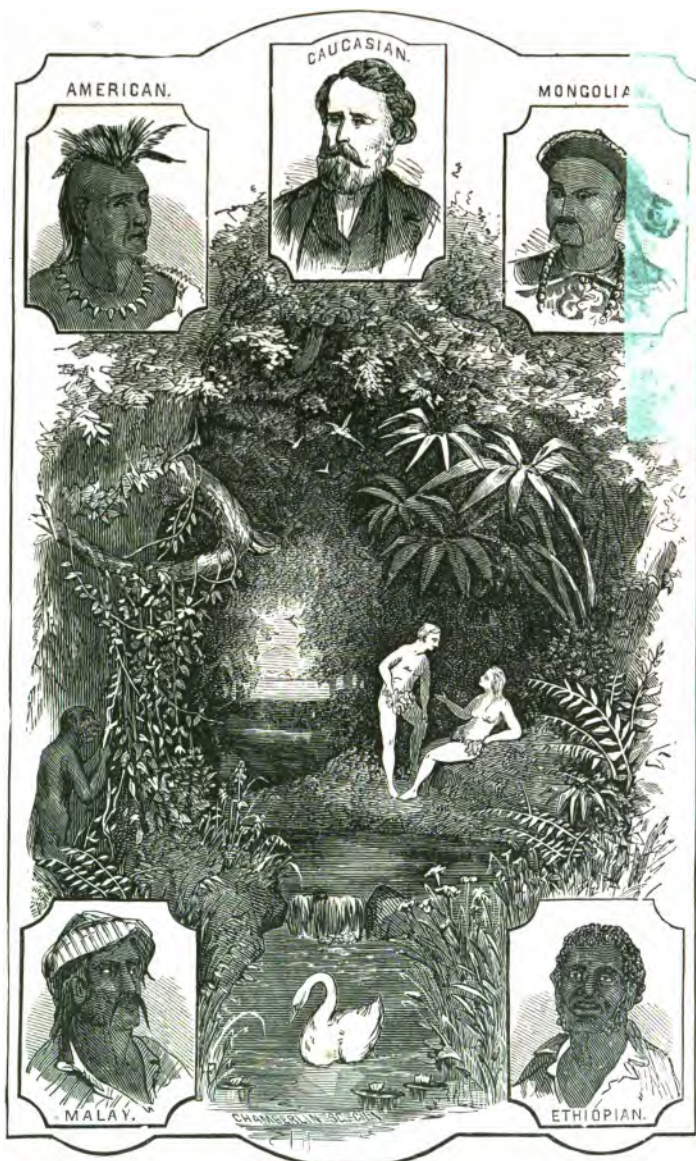
GOD THE ULTIMATE.

GOD THE EMBRYO.

BY J. L. STEWART.

CINCINNATI:
PUBLISHED FOR THE AUTHOR,
BY APPLIGATE & COMPANY.

1866.



The above engraving represents an obscure view of the garden of Eden, and Adam and Eve in their primeval state of innocence before the fall, and the serpent, or connecting link to man, which beguiled the woman. The portraits represent the five distinct types or races of the human family; all of which subjects this volume carefully treats.

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PREFACE.

WE feel impressed with the conviction, that to the understanding of many, on first reading this work, the doctrine and ideas herein developed, will indeed, be obscured by mystery; and, owing to this fact, we would most earnestly solicit the patience of the reader to weary not, but to give careful, deep, and unbiased thought and consideration to the whole volume, and especially to those subjects which may, for a time, seem enveloped in mystery, with the sure understanding that all things—every principle of science, every development of philosophy—was involved in deepest obscurity ere its germ was unfolded, developed, and explained to the juvenile mind. Nor is our system any more mystified respecting the steady unfolding order of creation, than were the sciences and all the principles of sound philosophy prior to their unfolding and clear development; nor will it be attended with more difficulty or self-sacrifice, on the part of the reader, to become fully initiated into our order of philosophy, and in comprehending all presentations in this work which may seem in obscurity, and to become familiar with them, than to have compre-

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hended any other new phenomenon or principle in discovery, in science, or in philosophy. And, for your satisfaction and further conviction of the truths of our revelation, in the mysteries and wonders of the unfolding orders of creation and laws of development, we would refer the reader to the discoveries of science, to the chemist, who will clearly explain the principle, and the astonishing results of chemical action and force, the sublimation of mineral substances in the unfolding of vegetable matter; and in subjecting vegetable matter to chemical force and action, through the sublimation of which animal life is unfolded as the emanation and ultimate of the vegetable. Hence, the chain of connection, link by link, which pervades and runs through all departments of life and existence, as our work will clearly explain. And to the unwearied toils and labors of the geologist would we refer the reader for the revelation of fossil wonders, the remains of organic beings which have been exhumed and dragged to light from the mysterious galleries and hidden recesses of the subterranean chambers of the earth. The fossils, too, of orders of beings which had an existence upon the earth at the time, and even prior to those fearful catastrophies and wonderful breathings of internal heat from the igneous mass, or those subterranean fires of the earth's interior; and long, yea, millions of ages before man made his appearance upon the earth; as, among all these wonders,

these fossils, no clue to man, no trace of him is to be found. And upon the subject of the ravages of the law of extermination among the lower orders, among the different races of men, and that all animated beings are growing weaker and more diminutive, and that the races of men are vastly degenerated, and that every thing plainly declares the approach of evening, we would refer to the scientific; to the learned naturalists, anatomists, etc.

And that there are gradations among the different orders of human intelligence; and that there are subordinates among the orders of mankind; and that there are different races of men, that there is a highest and a lowest, we would refer the reader to the science of Anatomy, of Phrenology and Physiognomy, all of which will readily distinguish the different orders, races and types. And even should we be found somewhat in error in some smaller points relating to the unfolding order of creation, the laws of development, the chain of connection, the transfiguration of the bodies, the transmigration of life, the spirit or soul, of the identity of the human soul, and the manner of its immortality, and the non-existence of the lower orders, or their life or spirits after death, etc., it is no more than would be naturally expected, as we have no claims to inflexibility during our incarnation. And even should we chance to fall short of certainty in our prediction of the future condition of man and the nations of earth, of the final ex-

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termination of the weaker orders by the stronger, or that the lower or subordinate orders of the human race will disappear in regular order—the first, second, third, fourth, or Mongolian—and that there will then be remaining but one race, the highest type of human intelligence, perfection and beauty, and that this race will be the sole possessor and inhabitant of the globe, and that the millennial era will be as we have described and predicted; we say, should we even chance to fall short, we claim nothing higher than finite man. But, assuredly, from all the grave sublimity, the overwhelming eventful history of buried time through the moving and relentless tide of human events; the rise and fall of kingdoms, empires, nations; the long reign of superstition and mental darkness; the travel of the race of man, and of all the nations of the earth, through that dismal night; and the train of human misery that flowed, like a river of blood, in its unrelenting tide; the rise out of that condition—there, emerging into the light of revelation, and the resplendent glare and beauty of the arts and sciences, after the invention of the printing-press, in the 14th century—the advanced condition of civilization, and the rapid progress of all things now, as we seem in the midst of every element of peace, prosperity and happiness—we say, upon all this, being sustained triumphantly by the facts and history of the past, and judging the future by principles deduced from

certain knowledge, we feel that our judgment will, in most cases, be found coincident with plain common-sense views of things. And though we do aver and claim that we have given the powers of our mind, and that earnest and laborious force of thought, and of our faculties in unraveling and explaining the final solutions of mysterious subjects of which we have treated in this volume, even beyond any thing that could be endured for a prolonged time; and in our earnest deliberations, while the soul and spirit were chained down to their labor, and absorbed by the sublimity and grandeur of those subjects, while almost lost in the mysterious labyrinth of wonder and astonishment, we do claim that in these moments many glaring revelations broke upon the spirit and mind that never before presented themselves, and which were the unfoldings or originals of the moment; yet, we have on record the account of many authors who do claim to have had strange revelations made to them during the hours of slumber, or somnambulism. It is said that there were truths and revelations presented to a well-known Grecian philosopher, during his hours of slumber; this was Aristotle. Also, a celebrated orator among the ancients professed the same supernatural impressions, and claimed that he received some of his best impressions during his hours of slumber. Also, the same phenomena occurred with a celebrated Swedish philosopher, who flourished within the

last century, by the name of Swedenborg; yet we are not fully acquainted or advised of this strange phenomena with these characters. It is claimed, by some, that these impressions, made during the hours of slumber, are a species of spiritualization; and that the state of the mind or spirit at the time of receiving such impressions occupies a midway or intermediate sphere between somnambulism and clairvoyance, of which we know nothing.

It will be clearly seen that in the arrangement of this work we have been compelled to avoid any thing of an elaborate inclination, and have introduced and briefly hastened through the numerous subjects of which it treats; for, had we dwelt upon all the subjects which it embodies, each of itself would fill a volume as large as this; nor did we design, in the beginning, that we would go beyond two or three hundred pages.

As we are aware that the world is full of books and reading matter, we feel sure that many will be induced to read and give careful attention to a condensed work of this size, and embodying so many deep and important subjects, sooner than if we had dwelt lengthily upon each subject, and made a long, tedious, and elaborate work of it. And we know, too, that many who read wish to find the substance embodied in as short and condensed space as possible; hence, the masses would cry out, Give us "*multum in parvo*."

Many once magnificent and important cities,

though very remote in antiquity, have we passed and not noticed. Others, like that of Nineveh, have we scarcely noticed. Damascus, which still exists, is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in the sand of the desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates; Damascus remains what it was before the days of Abraham, 250 years after the deluge, a center of trade and travel—an island of verdure in a desert. The caravan comes and goes as it did a thousand years ago.

From Damascus came the Damson, or blue plum, and the delicious Apricot of Portugal, called Damasco; Damask, our beautiful fabric of cotton and silk; the Damask rose, introduced into England in the time of Henry VIII, and the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the arts into Persia; and the beautiful art of inlaying wood and steel with silver and gold—a kind of Mosaic engraving and sculpture united—called Damask-keening, with which boxes and bureaus are ornamented. Some of such work, or an imitation, is to be seen at this day, and is an employment of some of the tasty and artful ladies of the South, where numerous shells are to be obtained, of a thousand shades, hues and varieties, with which they ornament boxes, even in the formation of

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flowers, thus ornamenting ladies' work-boxes with great beauty and taste.

In the arrangement of this work, we have passed through every known epoch, even from the Golden Era to the present time. Then our predictions go on through coming time; and we have sought to lift the veil of the hidden future, and read on the pages of coming time the eventful history of generations and nations yet unborn. Others may differ with us; be it so, we can not help it; nor can it be expected that all will agree upon every point of philosophy, nor all see alike, as the time has not yet come when universal knowledge shall cover the earth as the waters cover the deep. But where there is disagreement with us, we would appeal, as we have throughout this whole volume, for support, to Inspiration and to history. And, as we do claim that the creation of the globe, and the millions and myriads of beings that have, for all periods of time, inhabited it, were the unfolding work and energy of God; and that in the beginning it was God; that of himself he created, not only this earth and all things pertaining to it, but that of himself he built the universe; that he was the beginning of all creation, nay, more, both the beginning and the end. That he is the creative energy; from him all things proceeded or emanated; that he was the original embryo, and to him will all be returned. Hence our title, "GOD IN THE ULTIMATE, GOD IN EMBRYO."

HISTORY AND PHILOSOPHY OF CREATION

AS APPLIED TO THE HUMAN RACE.

CHAPTER I.

WONDERS OF CREATION.

UNDER the sublimest emotions of the human soul, and the contemplation of Nature's or the Eternal Deity's energies, would we explore the periods of past duration, and trace the sublime and stupendous energies of Omnipotence in the creation or development of all things and forms that now are, that have been, or will be. And we would begin at the beginning, or at a point which we conceive to be the beginning; or as near as the finite mind or human and mental energy can range back. This would be prior to the formation of the planetary system, and before the energies of Omnipotence interspersed through the voids of immensity those shining orbs, unnumbered suns, and mighty worlds that run their solemn rounds.

At this beginning, then, nothing appeared in the firmament above. We are taught that there was a time when all was without form and void; but not a time when Omnipotent energy did not exist.

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God, the Almighty, is a living and eternal principle, that fills immensity and pervades all existing things. From him, then, flowed all existing substances, moving and rolling worlds. He was the beginning from which emanated all things, forms, and bodies. The period to which we refer, when all was without form and void, we may conceive was the time when there existed one inseparable and undivided whole; a liquid mass or vortex whose elements were light, heat, and fire. And this answered to the Great Eternal Omnipotent Creator, or ruling principle, from which emanated all subordinate forms (we mean worlds as first subordinate to the igneous mass or vortex). From this stupendous energy, then, he being the vortex or the living and actuating principle, was thrown off a detached particle which, by the laws of centripetal and centrifugal forces, and by his eternal law that controls and actuates the universe, it was made to sustain itself at a great distance from the living vortex from which it emanated. It here acquired, or is assigned, two distinct motions—one upon its axis, the other in its orbit, or revolution round the great vortex as its common center. Again: from this body, which is our luminary or sun, are thrown off, in a similar way, other detached bodies, comprising the sun's satellites or attendants, which we term the twelve planets. These, likewise, are set in motion—a rotary motion upon their axis, and, at the same time, revolving

in their described orbits round the sun, from which they emanated. Again: other detached particles or bodies are thrown off from these planets, forming revolving worlds as satellites or attendants of the primary planets, from which they proceeded. These, likewise, revolve round the planets as their common center.

In this example we now have the solar system of revolving worlds. First, the subordinates or smaller class round the primary planets, from which they were evolved as their common center; the twelve primary planets round the sun, which gave them birth as their common center; the sun itself, around the great vortex, or living principle, or Godhead, from which they all emanated. And thus we have the common center of liquid flame, of light, heat, and fire, whose intensity is beyond the power of finite mind to conceive of; and the sun, with its retinue of revolving worlds, passing swiftly round it. And thus we conceive the order of creation, and that other suns innumerable were, in like manner, thrown off from the same great fountain, till all the numerous suns and systems of suns were created, with all their millions upon millions of satellites and revolving worlds, that now decorate the voids of immensity throughout infinitude and God's universal empire. Nor has this work of creation ceased, nor this fountain become exhausted, more than the Great Eternal himself is exhausted, as he is the living fountain, inexhaustible. Though this

process of creative development has thus been going on throughout the lapse of undefined ages and by-gones and buried eternity, it is as ceaseless as in the beginning.

Our earth, then, is one of the sun's satellites, or one of the twelve planets which emanated from it. And as we are its inhabitants, and dwell on its surface, and have a better chance to know and comprehend the laws that govern and control it than we have to know what is going on upon those other distant orbs, we, of course, will confine our philosophy generally to it, and to its revolutions, cooling process, condensation, the primitive inhabitants of its surface, the laws of progression and development, the different changes of substances, composition, decomposition and recomposition, death and reproduction, etc.

That man now inhabits the earth, and has for several thousands of years, is a matter easily to be understood; but at what period of time or of the world's history he made his appearance here, and how he was developed—whether impulsively, by sudden and miraculous interposition of Almighty power, as some suppose, or by the steady development and progression from lower to higher, through all the series of subordinate forms, till he was finally unfolded, his germ first being of the earth, and even in the essence of the first liquid vortex from which the earth emanated—we say that his germ was thus remote, and that he is the unfold-

ing, or blossom. It does seem that he is the development of subordinates, through the wonders of the laws of development, an understanding of which we will erect in the contemplation of the laws of development through subordinates to ultimates. It would be a sad thing, indeed, to array argument against the truthful and magnificent doctrine of progressive development; for if this be overthrown, that very moment all laws and principles become annihilated, and cause and effect can no longer be considered as the agents of breathing into being the grand and sublime manifestations that beautify the bosom of tender and caressing nature. Upon the innumerable foundations of this law of progression rests all conclusions that can be legitimately drawn from any material or external substance.

As the earth, then, emanated from the sun, and the sun from the vortex of which we have spoken, whose heat and intensity was so great, of course in its primitive state it was a liquid mass of fire, and was set in motion on its axis. And in its orbit round the sun, traveling the enormous distance of six hundred millions of miles in three hundred and sixty-five and one-fourth days, or one year, of course a cooling process commences; and thus it continued to revolve and cool the external and upper surface first. And the duration of time that wasted away during this cooling process, till its surface was in a condition to serve as an abode for vegetable and animal life, is unknown and incon-

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ceivable to finite mind; but suffice it to say that undefined periods of time rolled back in the dim vista of departed time before out of the essence of the earth was developed the first race or order of the vegetable kingdom, as the ultimate of developed earth. After cooling and condensing to a considerable depth, and thus to unfold on its surface the gross vegetable development as the former essence of its interior and inherent principle, it will be understood that the first grand change of the earth from a liquid state was its consolidation, thus forming the earthy substance. Then came the formation of the different strata formed in the condensed upper crust, such as the primary rocks, limestone, shale, slate, sandstone, stone-coal, etc.

We come now to speculate upon a theory that is most immediately connected with the curiosity and interest of every intelligent mind, and of which an incalculable amount of thought and speculation has been conceived. It is a subject that has excited the wonder and inquiry of the generations of all ages, and of the inhabitants of every portion of the earth; it is a subject in respect to which philosophical and psychological minds have put forth all their powers of investigation. Philosophy has endeavored to account for the origin and formation of this globe on principles of nature and reason. Scientific philosophy does indisputably demonstrate the immutability of natural laws, the immortality of truth, and the unchangable nature of all princi-

ples governing the Universe, and thought has partially lifted the veil that has so long concealed the truth from the minds of the world. This has been done by the most exalted faculty belonging to the human mind and the revelation of science, and thus we approach the truth by the light of reason and the unchangeable laws of nature; and when we arrive at truth, we find ourselves surrounded with grandeur and magnificence that can be conceived of and appreciated by those who have the supreme love of true science dwelling within them.

And thus it is that the nineteenth century only unfolds a true conception of the change of previously prevailing opinions by its contrasts of truth, light, and knowledge with the ignorance and superstition of the extreme ages of antiquity. Some have ignorantly supposed that the world assumed its present form and condition in an instant of time, and that it was supported in its present position by gigantic beings, each of which was supported by others still more powerful, until supposition lost the foundation upon which they all stood amid the realms of imagination. And this prevailed universally until a mind became enlightened through the exercise of reason, and discovered the true position and figure of the earth and its relation to other planetary bodies. And having demonstrated his position, he ventured to reveal it to the minds of the world. The light that he thus presented was so far above the darkness which prevailed that

the human mind was dazzled with its brightness. The darkness was impenetrable, therefore the light was repulsed.

And now the question arises how the materials and essences that compose the world were produced, and how they were formed into their present condition. This has not been, heretofore, solved; and as it so agreeable to the aspirations of every inquiring mind, it is necessary that the reader should carefully follow us through the forthcoming labyrinth of wonder and the laws of development, in order to reach and comprehend the solution, having a large conception of the physical laws of the universe; for this world has given birth to all the thoughts that have been conceived by man, here existing, concerning the constitution of things. It is the theater of human action; it is the habitation of pain and pleasure, of life and death, of knowledge and ignorance. And it is this world that has given birth to all the beautiful and variegated flowers and foliage that adorn the vegetable kingdom. It is the birthplace of the innumerable animal existences which come into being and sink into repose before the eyes of man. And thus it seems the earth and nature, and her laws, have given existence to man, the ultimate of material perfection.

We speak of the progressed condition of the earth so far as to have developed an imperfect race or order of vegetable life. This order of things flourished for a long time, till the surrounding elements

could no longer support it upon its surface; consequently there were seeming evidences of the approach of evening, or close of the first day. Soon all things began quietly sinking into repose. It was now evident that inherent forces were moving upon the waters—that is, upon the waters of the primitive ocean, which, no doubt, at that time, covered far the greater portion of the earth's surface. These internal forces or internal heat caused inconceivable excitement, no doubt, to abound throughout their domain. The water and atmosphere were unequal in pressure to the interior expansion of the igneous mass within the earth, and a change must inevitably ensue; consequently the igneous fluid assumed impetuous motions at various parts of the earth's crust. Violent tremblings and paroxysms occurred, followed by wonderful breathings of lava from various parts of the earth. The equilibrium having been destroyed, the internal elements continued to rush together and recede with inconceivable agitation. The result was an expansion of interior particles that, no doubt, shook the earth in some parts to its very center, upheaving the rocks primarily formed, together with carboniferous formations.

Thus the face of the earth was greatly changed, and all that had previously existed upon its surface, being involved in this wonderful catastrophe, was overwhelmed, and nature was clothed in a somber mantle; and thus it was "the evening and

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the morning were the first day." The previous energies of the earth, with the first race of vegetable existence, were now sunk into repose; and now all nature awaits some new energies to set in motion those paralyzed substances, and again to reanimate the surface of the earth. But now all was hushed upon the earth; all slumbered in the darkness of one of nature's fearful nights. Soon it was, however, that new energies called into existence new beauties in the vegetable kingdom, and nature began to awaken from her long sleep; and a new order of vegetable life now appears to greater perfection upon the surface—the developed essence and substance embodied in the previous order—and from the vegetable kingdom flowed the first principles of animal life.

And thus it was that living beings now appeared on the earth, the development of the vegetable kingdom. And this is the dawn of the new era, or second day. This race of living beings was, indeed, very imperfect, as also was the vegetable; yet an improvement on the first, as this is now in order with the law of development and progression. All now dwelt and flourished, till they passed their meridian, noontide, or highest state of perfection; and thus having passed their highest degree in this day, age, or period, they, of course, were thrown upon a retrograde movement, and began slowly to decline, diminish, and grow weaker. The external elements no longer add to their previous energies.

All now seems stricken with some unseen, fatal, and withering blast. Their day is well-nigh passed; they grow still weaker and diminutive; every thing begins to declare the close of their period. Now is the second day of creation. Soon they lose their physical energies and quietly sink into repose. The earth has again lost its equilibrium; the external elements are now insufficient or inadequate to the expansion of the igneous mass within; consequently another revolution must take place. Again the upper crust and strata are broken, and the internal heat breathes forth masses of lava, fire, and melted rocks and earth. Again all living beings and vegetable matter are involved in this fearful catastrophe, are overwhelmed and swept from existence; and this is the close of another (the second) of nature's days.

Gradually the earth and all nature again assumes a quiescent state; the water now seeks a level, and the mutilated surface formed by the recent explosion and the revolution caused by volcanic action. Of course the beds of the seas have now become changed, the earth having become elevated, and mountains raised where oceans previously existed; and other portions are depressed, the beds of the seas changed. Thus it is the geologist traces the organic or fossil remains of sea monsters, inland and even on the tops of the mountains. Not only so, but at the time of the breathing forth of internal heat, we must rationally conclude that the water

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was greatly heated; so much so, that it arose to a great height, and assumed a greater depth than in its cooled or natural state—as we all know, by heating, water expands. Thus it arose up the mountain sides, carrying with it the bodies of many species of sea animals, and in this way were they deposited in the mountains; and now the geologist is searching out their remains, and the whole world is curious to know how they ever came on dry land, and even in the mountains, as they belong to the watery elements, and can only be classed with the monsters of the deep.

But now, as we said before, all things that existed upon the earth during the second day or period, being involved in this catastrophe, are gone, are extinct; and the disturbed equilibrium of the earth being again restored, all nature once more settled down in quietude. A somber mantle is again drawn over the face of nature, and all have sunk into sleep, to pass one (the second) of nature's periods of night. The face of the earth at this time would, no doubt, have appeared to the eye of man as if nature were clothed in a mantle of darkness, and had sunk into death-like sleep. No busy insects would have diverted the mind with their musical hum; no birds would have been flitting through the air or perching upon the branches, and all nature would have looked disconsolate and forsaken. No human being could have been found with which communication and pleasurable emotions

could have been exchanged. There was nothing existing which the mind of man would not have looked upon as being altogether uncongenial, desolate, and forlorn. But new energies soon spring to life, and new beings to unfold the beauties and to verify this wonderful law of development and progression—physical organization, composition, decomposition, recomposition, death, and reproduction—as from the same essence and substance of those previously existing beings, vegetable and animal, are now unfolded, a new order of things, a more perfect race of the vegetable kingdom, and a more perfect and beautiful race and order of organic beings, but which were typified in the preceding order of the previous day, and, indeed, the same races of beings, only changed and modified and perfected by ascending the scale of gradual progression through the wonders of the law of progression, by previous life, death, and reproduction.

This is now the dawn of the new era, or third day. The face of the earth is now somewhat beautiful, and no doubt would interest man, were he here at this time or stage of the earth's progressed state. Yet it would, indeed, be folly and irrational to suppose that he could at all exist amid the surrounding elements, atmosphere, etc., in this early period of the world's history, as it was then, and the surrounding elements were only adapted to the existence of those subordinate tribes and orders of animated beings as were then found upon its

surface, as the earth had only developed, at that time, in proportion to the development in the animal and vegetable kingdoms. Nor do we suppose that man could then exist upon the earth, even for a short duration of time, and perhaps not more securely than he can now within a region of carbonic acid gas, unrestrained by the vital air, or oxygen gas; or, as one would say, beneath a upas tree. But it will be understood that we are now in pursuit, or in search of man, as his germ seems to be in the subordinates of the animal kingdom; and he surely will be developed or unfolded in a coming day, age, or era; and if we do find him developed, through the ten thousand changes, deaths, and reproductions, we will find him at a period when the earth has advanced to a high degree of perfection, and suitable as the abode of an intelligent order, and the atmosphere and all surrounding external elements are harmoniously adapted to his wants and nature. Understand that we are at this moment speaking as though we were on the earth at a period far remote in antiquity, even during the third day of creation, as we spoke above.

And now, as we have traced the world's progressive state and history to the third era, it is reasonable to suppose that, like those conditions of the second period, all will reach their highest degree of perfection at least by the middle of the period, after which those energies which called

forth and animated the different races and orders of the animal and vegetable kingdoms will, likewise, become exhausted, and all will begin to diminish and grow weaker, as the surrounding elements can no longer impart the same life and vigor as in the early dawn of their day, and they must necessarily sink into repose, and give way to a new order of things, as the development of a more beautiful race of the vegetable and a more perfect order of the animal kingdom. And thus it is those existences of the third day now sink into repose and give place to other races, emanating from the essence of those of the previous, or third day, gradually having ascended in the scale of development, yet bearing the type of their predecessors, only more beautiful and more perfect organizations. And thus we have the ushering in of the fourth era, or fourth day. During this period the earth is not subjected to those violent convulsions of internal heat that it was in the earlier periods of former days.

During the third period or day, among many of the different animals that then existed, we might trace the following, as searched out by the geologist: The ichthyosaurus, which is of saurian or lizard kind, and could subsist both in or out of the water. We next trace the megalosaurus. This is a still higher type of the animal than those of previous periods. For the accounts of the remains of this animal we would refer to the geologist, as

this is the highest evidence of it. This animal also has two legs, which have been termed wings, from their spread and complex form. It has also two sets of fins, these being connected with the side and top of the body, and so connected as to give great force and motion. This is still of the lizard kind, only it has a tortoise-like shell. The highest type of the animal in this period is termed the iguanodon, whose enormous organization has been the cause of much wonder. Its remains are found in the deposition of the new red sandstone; consequently it was an animal of the oolite period, and is represented by the geologist as measuring ten feet in height, fifteen in girth, and seventy feet in length, and it was superior to all others in size and power.

Thus the third era represents a progressed condition of the previous sea tribes and of the vegetable productions. The lower species still swarmed in the seas in great abundance, while the lapse of innumerable ages had produced the gigantic forms that existed upon the land, and at the close of this, the third era, many of the plants became extinct; but the substance which entered into their compositions, of course, still existed, and were unfolded in the production of the ascending order of the vegetable kingdom. But nature has now become modified, and her previous essences are expanded in the yielding forth of productions of the present era, and at the close of this period darkness is begin-

ning gradually to enshroud the aspect of things, and thus all have sunk into deep repose; hence the evening and the morning were the third day. Thus every beauty becomes a type of some ultimate and more beautiful productions. Thus life, and beauty, and youthfulness become age, repose, and death. All nature now assumes a different aspect. Plants and animals that had previously existed upon the earth were scarcely visible; for, during the long evening of the previous day, they gradually diminished and sunk into repose. The only evidence then remaining of their existence was their fossils, which at the present day are being discovered by the geologist.

We come now to contemplate the youthful productions of another morn in the geological history of the earth's creation—new phenomena, which are no less remarkable than the creations already described. The plants that now became visible in this fourth day were more beautiful and perfect than those of the previous, or third, and were of the classes of the sigillaria and conithera, and also of the highest class of ferns; and the vegetable system was united with one chain of succession and ascension, from the lowest type of the sea plant to the highest and most perfect, consisting of the coniferæ oak, etc., such as are now known. The grass and grain, of course, were very imperfect at this early period of time. At this advanced stage of development there became seed-bearing and flowering

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plants and vegetables, by which their species were propagated, yet the earth continued to yield spontaneously new forms in the animal creation from the lowest type of the molusca to the imperfect forms of the marsupial animals. These constituted the lower class of the mammalia, all of which are different in their mode of reproduction from any of the oviparous animals. And thus we have now a new class and new type, such as had not before been developed; but there is yet to be still further developments and still higher orders gradually ascending, till we reach the connecting link and the unfolding of man.

We trace in the systems of geology by McCulloch and McClaren some strange revelations of organic remains of once living beings, that had an existence even back in these remote periods of antiquity; but by no geological researches have they determined when the mammals were developed. The lower series and degrees of the vegetable and animal kingdoms, such as were unfolded in previous ages, stand in striking correspondence to those of the more advanced ages. And from the most minute sea plant to the ascending cryptogamia, and from this to the imperfect development of the dicotyledons, there are presented no greater degree of distinction than there are from the lower order of the infusoria to the highest species of the marsupial animals now introduced upon the earth. And it is clear, by the indica-

tions of the previous days of creation, that the conditions became generally changed as each ascending law assumed new modes of manifestation, by which new forms were breathed into existence. Thus the whole scheme of gradual ascension is distinct, beautiful, and sublime in its series of changes and developments and progression, from the lowest type of the first order of animal life through the long winding avenues of development to the highest type, as now found in the present period of the world's history.

In this, the fourth day or period, we still trace a higher and more perfect order of animal existence in the remains of the iguanodon and the saurian, which are to be found as perpetuations of the reptiles that existed during the red sandstone period. During this period the geologist traces the feline race, which approximates nearer to the human organization than one by slight observation would suppose; and now the highest degree of animal development and progression is in the feline race, which is ascending nearer and nearer to the human type, but yet still far below him. It is not reasonable to suppose that before this period the seasons were properly established; and they were very irregular, according to the condition of the elements upon which their distinctions were dependent. Nor is it reasonable to suppose that, ere this period, there was much light upon the earth, as the then prevailing atmosphere was not sufficiently subli-

nated so as to be susceptible of receiving light, or suffering the rays of the sun to pass through its dark folds and illuminate the face of nature, for it is rational to suppose that, in proportion to the progressed state of the vegetable and animal kingdoms, the atmosphere then surrounding the earth likewise advanced in a corresponding degree. So, likewise, were the internal elements and essences within the subterranean chambers and mysterious galleries of the earth gradually developed and perfected, that its surface and the surrounding external elements should be adapted to the existence of still more developed and beautiful and perfect orders of vegetable and organic beings in a coming period, which, in their physical organizations and constitutions, would be adapted to the then advanced and progressed condition of all surrounding internal and external elements. But now, in this the fourth era or day, the time has arrived when it was said "the greater light shall rule the day, and the lesser light shall rule the night;" and by this force and declarative energy and decree of the Great Infinite, the seasons were properly established. And thus it was that, notwithstanding these luminaries were placed in the firmament, as we contemplated in the beginning, their light was not permitted to shine upon the imperfect condition of the earth, owing to the then prevailing state and condition of the atmosphere; and now, as the atmosphere had become so changed as to admit the

light, it is thus that all the lights that were existing in the heavens, consisting of the innumerable orbs of the stellar system, gave light upon the earth, inasmuch as each particle of light that emanated from the celestial bodies communicated motion to every other particle between it and the earth, and thus the earth and the atmospheric mantle were rendered luminous and congenial. The mind will now receive the conviction that this change in nature and her elements must have consisted in the adaptation of conditions and principles to the ushering in of a new era, characterized by developments far more beautiful, perfect, and sublime than any which had preceded. And thus it is that we arrive at the conclusion and language traced in the imposing revelation and sacred writings, "The evening and the morning were the fourth day."

We now come to contemplate the scenes and conditions of a new era. The distinct lapse of time through which the past era extended, and the number of years or ages allotted to the Creator to consummate the work of each day, is in obscurity, and an indefinite thing to finite minds, and can only be measured by the Infinite and Great Positive Mind. But it is an imposing and sublime thought to know that during the undefined periods of a now bygone and buried eternity, and while the marvelous developments of the earth's interior particles were going on, till vegetable matter was developed as an

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ultimate of earthy and mineral substances, and from which, as the development and progressive state of vegetable matter, animal life and organized beings were called into existence as the ultimate of the vegetable; and these, again, have, for millions of years, ascended through a long series of wonderful developments, gradually ascending the scale of refined sublimation from the grosser substances, till ultimately, through this long, mysterious labyrinth of changes, compositions, decompositions, deaths, and reproductions, there have now been unfolded the wonders of creation—beautiful ferns, plants, and animals of somewhat perfect organizations—in the beginning of the fifth day of creation, and all gradually ascending from subordinates to more perfect beings. The final ultimate will and must necessarily be the unfolding or creation of an intelligent order. The very principle, substance, and essences that entered into the composition of all previously existing beings, vegetable and animal, were originally in the earth and of the earth, save the life or spirit of each, which was the breathings or inspiration of the Great Eternal, actuating a living principle, spirit, or godhead, from which all originated as an eternal or coeternal beginning or embryo.

But, as we said before, how imposing! what a solemn, what a sublime thought, when we are impressed to know that during the solemn scenes of past progressive development, as we cast an eye

back through the long, dim vista of eventful periods and buried time, man was not there! No visible human form was there; ay, no human voice was to be heard. But no doubt his germ was there. He was typified in some of the subordinates, and he was steadily unfolding. And now, up to this the fifth day, age, or era, he is not yet; but is almost traceable in the anatomy of some of the more perfect beings of this era, of which we will now give a brief account, as best we can trace by geological research, as drawn from the unwearied toils and labors of his ceaseless explorations. It must be understood that the waters then upon the earth, which constituted the primitive oceans, had not exactly the same positions, nor were they so much contracted as they now are; for, as we observed before, there are many incisions made in the rocks which are the work of ancient inundations, or the work of an ancient ocean, which sea-beds are now dry land, and which were then wholly covered by water. All the classes of the palm and coniferæ, from the lower up to the intermediate and higher, that existed during this period, are exemplified in the general vegetation of the present day, with the exception of their form, they being much larger, not so high, yet more heavy than any now upon the earth. A species of tree like that known as the rock oak was most extensively developed in the forests of the tertiary period, possessing such qualities that either decomposition or petrification gen-

erally followed their decline; for we have no indications of these species now, except the petrified portions that still remain in the upper strata of the earth.

The lower vegetable formations in this fifth period are now exemplified in the grains below the rye and wheat. The animal kingdom presents throughout a correspondence with the vegetable, and was rather imperfect in form, as we suppose, too, in habit and disposition. There was a species of the megalosaurus and plesiosaurus still existing, and ascended from the saurian species, in form and nature, to the semi-elephant or mastodon, including the intermediate species, such as the hippopotamus, rhinoceros, unicorn, etc. It has been supposed by geologists that these present the first distinction between the lower orders of the quadrupeds. These last classes, together with the edentate, form the distinct features of the animal kingdom at this period. In this period the lower marsupials seem to become almost entirely extinct, and the whole animal productions of the présent era represent, seemingly, a new creation; yet we do claim that these are something like the same races of beings as the marsupial, and others still more remote and lower in the scale of animal development, of which we spoke as existing in nature's previous days. They are so modified and changed in form, as they ascended the scale of development, that they are scarcely traceable, and seem, indeed, lost, but are

only lost in the ascendancy, and are now developed into new beings and seeming distinct new creations.

And thus it will be when we reach the unfolding of man. The connecting link below, or subordinate to him, will seem destroyed or extinct; yet as he was typified in the connecting link, in the subordinate being, this being will develop and ascend to the unfolding of man. And though man will be unfolded from a lower or subordinate being, he is not to be regarded as having descended from them, but as having ascended, developed, or unfolded, as we will more fully explain in our dissertation and philosophy of the origin of the different types or races of men we now have upon the earth, which will be toward the close of this volume.

Unlike the development of the races of beings in nature's previous days, the connecting link or subordinate below man will be still found in existence after the unfolding of man; but in nature's previous days, development and progression were carried on differently, as those races of the vegetable and animal kingdoms which dwelt on the earth during the first early periods sunk into repose and were swept away by the physical revolutions of the earth, and thus became extinct. But when new energies were called forth, the earth spontaneously brought forth a new order of creation, assisted by the substance and essence arising from it, as vegetable and animal decomposition, through which they passed during the time that the mantle of darkness was drawn

over the face of nature, and all had sunk into a death-like sleep, to pass one of nature's mysterious nights. And now at this progressed state of things in the middle of the fifth day, or era, animal development is still going on, destined to a final ultimate; and at no time during this era are all things swept away as in former periods, but the stronger predominate, and the weaker are exterminated and gradually become extinct, while other more perfect orders take their place, till finally the whole order of animated beings are imperceptibly changed, and will ultimately become extinct when other forms and races take their place—not distinctly other entire beings, but the former races and types, so modified by the law of development and progression as now to appear almost new types, a new creation. We say among the subordinate races, at this period (the fifty day), the race gradually becomes extinct, the lower and the weaker first, and others in their turn; and thus we begin to trace in nature the law of extermination, which will extend from this period till man is unfolded through the long avenue of death and reproduction. And we will also find gradations among the intelligent order and different branches of the human family, from the highest intelligence to the lowest type of human anatomy bordering on the connecting link in the chain which runs through and connects the entire animal kingdom. But of the different types of the human race, and of the plurality of branches, etc., we will come

to speak of more generally in its proper place, as we shall be considered as having already digressed too much, and will return to explain further and close the fifth era.

It must be borne in mind that every "*day*" of creation presents a new unfolding of rudimental forms and substances, composing in their lower states the lower order of animals and plants. The physical condition of the earth, and the order and degree of animal development during tertiary formation, are distinguished by more remarkable manifestations than the same things are at any other period. A change of climate and the establishment of seasons have changed generally the productions and aspect of the whole earth. We speak of the establishment of the seasons as taking place at the time that the sun's rays, by a change of the earth's atmosphere, were suffered to penetrate its dark folds and illuminate the earth's surface. Likewise did other celestial and shining orbs become visible. From that period, which was during the fourth day, to the present, or fifth day, and from the fifth day to the present time (we mean by present time the sixth day), the seasons have gradually become established; and an extreme difference is now presented between their present and previous characters. No substance or body can properly be said to possess or be of certain color. All things in and of themselves really have no color; but the many different tints, hues, and colors of the rarest flowers

that bloom, and the color of all bodies, etc., are not of themselves innate or inherent, but all are of one hue. And the color is in the rays of light emanating from the sun. These rays of light fall upon the different bodies, objects, and flowers, when, by a chemical action, color is given. And thus it is we have all the different beautiful shades and colors. All the sun's rays do not impart color. There is one distinct ray proceeding from the sun which is said to be without color or heat, and this produces chemical action, and in it the white muriate of silver will be turned instantly black.

We are now approaching to the close of this (the fifth) day or era; but we would further add that before the commencement of the last formation almost all the land plants and animals were generally destroyed; and this destruction occurred from the general submersion or inundation of the whole face of nature in the watery element. Many deep and frightful caverns were formed, in some of which the remains of many extinct species of animals are found. From the great modifications which every department of nature has now undergone, conditions are required for the unfolding of the subsequent or coming productions. And this will establish a geological and elemental condition of the earth, that may be termed, as the sacred writings give it, "very good" for the requirements of the subsequent vegetable and animal kingdoms. And this is to be the great transition of the earth

from a state of comparative barrenness and inactivity to a substantial and long-enduring condition, adapted to the existence of new forms, with more perfect and exalted developments.

The geological formations are now nearly at a close. We are now closing the fifth era; and the races and different orders of the vegetable and animal kingdoms that were the earth's inhabitants, during the long reign of this period, were substances and organizations peculiarly adapted to the advanced state of development which the earth and the surrounding external elements have or had acquired up to and during the lapse of ages that constituted this fifth day; but now those energies that breathed them into existence, and long sustained their physical natures upon the earth, have become changed, consequently there is not that harmony existing between these imperfect orders and the progressed condition of all surrounding nature; and thus it is they have grown weak and degenerating, while many have become extinct and sunk into repose. The earth and all the external elements are now progressed to such a degree of perfection as to be a suitable abode for a higher order of beings, ranking with and corresponding to the earth's refined developments. So the new energies which are soon to be unfolded will establish species upon the face of the earth, whose types are in existence at the present day. These beings will be situated to bring forth species after their kind,

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and to multiply exceedingly upon the earth. Therefore the fruitfulness indicated by the command to bring forth plentifully their like was, in reality, a necessary accompaniment of the then existing conditions; therefore the sacred history of the decrees of creation, and the grave and solemn language of the inspired writer, at the close of the fifth era, comes thundering as the chariot wheels of omnipotence and the voice of the Deity through the vault and beneath the arch of heaven! "The evening and the morning were the fifth day."

THE DAWN OF THE SIXTH DAY.

"And on the sixth day God created man in His own image, and breathed into his nostrils the breath of life, and man became a living soul." We have now ascended to a period in the creation of the earth that is more intimately connected with the scientific of the world. Concerning the various degrees in the development of the previous days, enough has been said as we passed along. The first types that are presented upon the earth at the commencement of the sixth day are of an inferior order or organization, yet the superiors of all previous forms. These contain all the qualities and principles of the previous creations, are representatives of the highest forms of the animal kingdom, and are a significant type of the organization of man; but they are as much below man in his present

perfect state as they are above the whole creation and production of the previous ages.

We have said that there is a chain of connection running through the whole animal kingdom, from the highest and most perfect organization to the lowest subordinate, stupid, and imperfect animal, even, that appeared in the second day of creation (as there were no living beings during the first day). But the chain of connection does not stop here. As the animal is the ultimate of the vegetable, so the chain continues through the vegetable kingdom; and as the vegetable is the ultimate of the mineral, so the chain continues, connecting the vegetable with the mineral kingdom. Nor does it stop here; but as the mineral kingdom is the ultimate of the consolidated earth, in its cooled and condensed state, so it continues through, connecting the mineral with the earthy; and as the consolidated, cooled, and condensed state of the earth is connected with the igneous mass of liquid fire within the subterranean chambers of the earth, so the chain continues; and as the igneous mass within emanated from the sun, which is a liquid mass of light, heat, and fire, so they likewise are connected by this same endless and overwhelming relationship! And as the sun, as we said in the beginning, was thrown off or emanated from the great vortex, of liquid flame, which is the great eternal, creative, and actuating principle and spirit from which flowed and continues to flow all things—suns,

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circles, and systems of suns, with their retinue of revolving worlds that roll in the abyss and fathomless voids increate, till lost to finite mind, beyond the range of human conception, throughout the domain of God's universal empire. And thus we follow the chain of connection till lost in the deep and solemn labyrinth of infinitude.

"Hail holy light! offspring of heaven, first-born,
Or of the eternal, co-eternal beam!
May I express thee unblamed? since God is light,
And never but in unapproached light,
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence increate.

Before the sun,
Before thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite."

So, if man is not yet found existing upon the earth, in the early dawn of this, the sixth day, we believe the connecting link in this wonderful chain is here, perhaps in the form of the monkey race, ape genius, orang-outang, or something of these species; and as we set out in the beginning to search him out, his principle or germ being, indeed, in this first vortex, which is the great actuating principle that pervades all things, and that he was to be unfolded, as we before said, through the ten thousand changes in the subordinate beings through their progressive stages of development, during the

long and undefined period that stretches back through that duration of time that constituted the five days, or periods, of past creations, we have now arrived at the sixth day; and as the sacred writings inform us that in this period, or day, man was created, of course it is so. But as we asked the question, in the beginning, how he was created, and as we claimed that he was the unfolding of lower forms by gradual development, and is the ultimate of all subordinates, and embodies all essences in the lower forms, these essences having passed through all the ten thousand series of refining sublimation, he then will stand as a representative of all particles and forms prior to his existence. But in the earlier period of the sixth or present day he is not *yet*; and of us it is demanded to proceed with the law of development till he is unfolded or created.

It is a fortunate thing that we live in an age of reason and science, as to the learned our chain of connection and our examples of the law of development, death, and reproduction are easily understood. They ever have been, since the beginning of time, productive of higher orders and the unfolding of new principles. Comparative anatomy has been, and still is, very useful in satisfying the scientific world that there is a relation existing between all forms in being. Anatomy is eminently useful as a basis of induction, but it must be admitted that specific forms have and do constitute

particles of lower forms in creation; and it is evident that an organic structure of any type or species must have previously been in a different state of composition; therefore the particles composing the anatomical structure of the vegetable and animal kingdoms must have been derived from the lower orders of formation, and must have ascended to enter into the organizations in which they are now embodied. It is, therefore, a congregation of atoms, of suitable nature and quantity, that produces all which the anatomy of the animal kingdom represents, for a superstructure could not exist before the materials of its composition. Thus anatomy is a monumental demonstration of the ultimate perfection of lower particles; still, it is impossible, from a comparison with any thing now known, to arrive at a correct knowledge concerning the original forms and the highest form existing at the commencement of the sixth day.

But we are merging the previous degrees and conditions into a state where exists more light and more facilities for research and investigation; and this state also presents one of the unfolding beauties in the magnificent gallery and temple of nature. Many are of the opinion that the creation of man was the work, perhaps, of a single moment; but this is indeed a vague idea. He was created of the dust of the earth, as our position clearly shows; but how and in what manner, or by what process, the sacred authors have left the matter

wholly with us to know or not to know, but to find out, of course, if it is in the power of finite man to find the key that will unlock the storehouse of knowledge and of creation, from whose portals the long concealed revelation must flow. And thus it is we claim to have found the key when we discovered the principle of man in the very original essence of the earth, and have gradually dragged to light the evidences of the order of his creation, through the long avenue of development in the law of universal progression. The subject and manner of his creation were left by the inspired writers as indefinite and in as deep obscurity as the "*beginning*." Moses says, "In the beginning God created the heavens and the earth," leaving the beginning at any point as remote as we can trace it.

Perhaps some who read this work will find fault with our position and our mode of reasoning, and will, perhaps, say that we stated that the creation of the sun and its system of revolving worlds took place on the first day, whereas the sacred writings tell us that on the fourth day "God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Gen. i: 16. Sacred history also says just what we have said, in the beginning of this work, in the following language: "In the beginning God created the heaven and the earth." Gen. i: 1. Now, if there is contradiction with us, there is still

greater on the part of revelation; but when all is fully understood, there is no contradiction with us, neither is there contradiction on the part of the sacred authors. We stated, as primitive history does, that in the beginning, as the first work of creation, the sun, the great luminary, was thrown off or emanated from the great inexhaustible fountain or living principle, and that this part of creation took place on the first day. But, some will say, the Bible does not say that he created the sun in the beginning, but the heavens and the earth. True, it is so; and we would almost yield the point, only that we still have such high authority and sublime evidence that the sun was created on the first day, and that it constituted a very prominent part of the heavens then spoken of, that we will stand to our position in the following account of existing things: The earth, the language says, was created on the first day, which is, in reality, a diminutive object or body compared to that great luminary. Then we would ask, was it really created before the sun? Sound philosophy teaches us that it emanated from that great body, and that it revolves in its orbit round the sun; consequently it is as much a portion of and located in the heavens as the sun itself. How, then, do you reconcile this? One will claim that the *Word* says that on the fourth day God made two great lights, the greater to rule or shine by day, and the lesser by night. But this language does

not say that he *created* these lights on the fourth day, but made them to rule the day and the night, which, of course, implies to shine upon the earth during the day and the night.

Now, it will be borne in mind that we stated in the beginning that these lights had been created long ere the period of the fourth day, but, owing to the condition of the surrounding elements, the atmosphere, during nature's former days before the fourth, so completely repulsed and shut out the sun's rays that its light perhaps was scarcely known to the previous inhabitants of the earth. But now, on the fourth day or era, the atmosphere became so changed as to suffer the light to pass through its folds, and illumine the earth, so as to animate and spread a refulgent luster over the whole face of nature. Thus the greater light was made or allowed to shine on the earth by day, and the lesser by night. "He made the stars also," to shine by night. And thus there is no contradiction, nor can there be, with revelation. This is as impossible as the law of God is inexorable and immutable.

But to return to the subject more directly under consideration. It will be understood that each condition in the creation of the earth was subjected to perpetual change, and so, by degrees, ascended to the present condition, which is the ultimate deposit; and, consequently, the present must be the ultimate of the atmospheric composition. And, in this connection, it is evident that many species of

birds, saurians, and kindred species now existing, although changed in form and organization, occupy the same strata of atmosphere that their lower types originally occupied upon the earth's surface. On principles herein involved the extinction of many gigantic animals that dwelt in the water and upon the earth, during the secondary formation, may be accounted for; for it is evident that if the same conditions were still existing, the same forms would also have an existence. Therefore, as we have before stated, the modifications of the vegetable and animal kingdoms correspond to those of the earth and atmosphere. The whole, therefore, forms a perfect system, a harmonious unity; the whole constitutes an active, living, energetic form. A source which yields forth the most minute productions girate or ascend to the most complicated organizations, and to the individualization of the interior principle of man. The earth and atmosphere, in proportions, join each other, and produce chemical action; and, subjecting vegetable matter to certain chemical action, living beings may be developed. And thus we trace the connecting link between the animal and vegetable kingdoms, as by this chemical action which the united energies of light, earth, and atmosphere produce, from the vegetable flowed the animal creation. All the class of vegetation that were generally typified in the previous eras are now exemplified and fully developed. Various species of the exogenous plants, and of the ferns, palms, and other

kindred orders, have, at various periods during the last day of geological formation, become entirely extinct, while others have been more fully developed, and assumed higher forms, being modified by the conditions to which they were subjected.

We may reasonably suppose from geological research, that in the morning of the present era the vegetable productions of the earth were very different from what they are at the present time, inasmuch as they have greatly improved in the development of their interior beauties, thus ascending in the scale of perfection. This change and improvement being caused by the change of circumstances, cultivation, etc., it is, therefore, a property of the embryo to develop forms corresponding to its reality. It is as impossible for the perfect to exist before the imperfect as it is for the highest of any form to be developed before the germ has passed through its many intermediate stages of unfolding, by each of which a subsequent one is typified. The highest form which results from its original essential quality is, in reality, but the highest production of the forces and principles originally involved in the germinating essence.

It would, indeed, be well here to speak of the transition of mineral and organic substances to the first and lowest organic forms, as they are more generally exemplified in the present era than at any anterior period. The first classes of these forms consist of the lower marine and land plants; for,

according to geological research, the earth was clothed at this time in great abundance of vegetation. And here now is strictly displayed the wonders and truths of the laws of unfolding development, from the lowest to the highest degrees of perfection, as all classes of vegetation that were generally typified in the previous periods are now exemplified and fully developed.

We spoke of the law of extermination, which is a well-known existing energy, marked in past periods, and more fully established in the present era. The higher orders exterminate the lower; the stronger the weaker. Not only so, but during the progress of any period or day, after all things have progressed to the highest degree of perfection to be attained in that particular period, then a seeming retrogression sets in, and the tribes and numerous races, both of the vegetable and animal kingdoms, assume a retrograde movement. Thus the properties of the elementary substances, which, in the early dawn or morning of that period imparted life and vigor, have now become exhausted, changed, or modified, and are no longer adapted to that particular condition of things; consequently here begins the secret work of extermination, the earth, the atmosphere, and all surrounding elements having now developed a higher state of perfection, suitable to support a more perfect order of animal existence and vegetable nature. Thus all old things must pass away, to give place for the ushering in of a

new era, and a new order of higher unfolding in the different kingdoms.

But in this present era, and in the middle of the 19th century, this law of extermination is going on to a very alarming extent, not only among the lower orders of creation, and with the subordinate and inferior races of animated existence, but is clearly and distinctly visible during the limited time of a generation even among our intelligent order. As we before stated, this law of extermination was usually carried on with great force after a day or era had passed its meridian, or highest degree of perfection, in the vegetable and animal kingdoms, and after they had passed the noontide of their period, as we now witness, every age, every year, and every day, the ravages of extermination in our midst. What does this all foreshadow? What does all this teach and plainly declare? The shock of an earthquake, the tremblings and paroxysms by the igneous mass or fires within the mysterious galleries of the earth, nor the voice of Omnipotence, in its awakening thunders across the vault of heaven, could not declare more clearly the certainty that we, too, have now—aye, long since—passed that meridian—passed our highest state of progressive physical development. So with the whole animal kingdom. They have long since entered this state of decline or retrogression.

When we speak of the highest degree of development and progression we have allusion to physical

development, as the mental developments, in the arts and sciences, are the labors and parts assigned to man with the basis of inherent, innate, and inborn qualities and attributes, which are the gifts and endowments of the immutability and sovereign goodness of God. The principles of philosophy are in nature, and left for our discovery and development; and we may improve and cultivate the talent bestowed by nature, and bring to light and practice the truths and beauties of science, and apply it to our prosperity and happiness, or, as one of old, we may seek to bury it till the day of final retribution, as we were created free agents, and left to act for ourselves and not to be controlled or wielded as if mere machines. But more will be said of man's free agency hereafter and in its proper place.

We will now return to the subject of physical development—of extermination as now going on. All intermediate vegetable forms are in the metamorphosis, from the primitive to the subsequent development, and each of these forms observes the same law that governs the rudimental form. Thus the earth has progressively unfolded and modified the primitive forms, and has perfectly adapted the uses and qualities of one plant to the requirements of others. As the seed-bearing properties are developed, these qualities become so changed that the plant, at the period when the flower is unfolded, sends forth a most congenial fragrance, and from the essences of one of these plants the essences of higher and more perfect plants are unfolded. Every form in the vegetable creation contains, in some peculiar state of combination, the essences found in the mineral substances, and which, from the vegetable, are developed in the animal kingdom. As the flower is the ultimate and perfection of the in-

terior substances of the plant, it is also the medium through which these substances are unfolded, so as to assume ascending forms to the higher and more perfect types. The present epoch gave birth to many new animal forms. All the foregoing developments and forms, undergoing a series of changes and modifications, during the long lapse or duration of time that wasted away in the early periods of development, have arrived at the state or condition of things as witnessed in the present day. Time is marked out and divided into six days, ages, or periods, which the Great Eternal Creator thus labored to bring about in the first, second, third, fourth, fifth, and sixth order of things, man being the ultimate development or work of the sixth day, age, or period. And so it was, the evening and the morning were the first day, an indefinite period of time.

It is proper, then, to understand that the order of creation which we have, in all the foregoing, presented for investigation, is an ultimate and full development of all the lower forms, such as were produced in nature's previous days. The watery elements contain all forms of fish and reptiles, classes generally corresponding to those previously existing, although some of these have been exceedingly modified, according to the change of surrounding elements. The chain is, nevertheless, distinctly preserved, from the lowest gelatinous form to the highest of the fish and reptile productions. These, also, join the land productions, preserving an equally close relation. From the fish flowed the various reptiles which joined the bird creation, and these, by change of form and constitution, caused only by the ushering in of a new era of existence, joined and established the marsupial mammifer. Thus the radiata, articulata, molusco,

and vertebrata are forms and constitutions marking the various stages of the unfolding and establishment of these distinct species. Thus all forms primitively manifest an imperfect state of development, but they subsequently ascend and unfold the perfection of the species to which they belong.

Thus it was that all subordinates continued to develop and ascend the scale of perfection, till, in the sixth day of creation, as we are informed in the sacred writings, man was created or unfolded. The same law of reproduction extends through the earthy, the mineral, the vegetable, and the animal kingdoms or creations; but, as we before said, it is by chemical action, an invisible agency to finite mind, that all these things, whether in the earthy, mineral, vegetable, or animal kingdoms, pass through their various stages of formation and reproduction. Thus the sixth day of creation evidently manifests a perpetual ascension of all previous forms and types which existed upon the earth at different periods during the laps of innumerable ages. Then nothing seems changed impulsively or in a moment, as it were; but the progress of development is so gradual, and, to finite mind, so slow, that, in the physical changes, long misty ages may come and go, kingdoms arise and fall, nations may be born and buried, and still all things physically seem to assume much the same condition.

A generation lives and passes away, and we witness little or no change in the movements of nature; and some are almost led to doubt that we dwell in a world of development and progression, but our time, or the period allotted to a generation, or even to old age, is too short, aye, too brief, to witness the workings of the law of progression and development. Could we have lived through one of the eras or days

of creation, as described, from its early morn or dawn to its ultimate evening, we feel convinced that we would have witnessed these events to have been something as established in the foregoing pages. But as there have been first, second, third, fourth, fifth, and sixth days of creation; and so sure as these previous days of nature were periods of time allotted by the Almighty for a certain part of creation; so sure as certain orders were created, developed, and existed in these previous days; so sure as there was a morning and evening to these periods, so there was a night, when all living things sunk into a death-like repose, while nature passed her solemn night. And as the five preceding periods thus existed and passed away, and a sixth day was ushered in, and as man was created or unfolded in the sixth day, then it is that we are not in the first, second, third, fourth, or fifth day, because he was not the work of any one of these periods, but the work of the sixth day. Then, as we said before, the morning of the sixth day long since dawned, in the midst of which we now have our existence; and during this period or day man was created, but not in the morning of the era, but subsequent to its early dawn.

As five periods have come and gone, and we are now in the sixth day, so, likewise, will it pass away. And as all things have long since reached their highest state or degree of perfection and development, so, also, are we now undergoing a state of retrogression or physical deterioration. And this decline extends through and pervades all creation here, particularly the animal kingdom. All, then, goes to prove that we are now, in the latter divisions of the present day, looking to the approach of evening. As the close of other periods were succeeded by the

ushering in of a new era, and as new energies were breathed forth in a new order of things, the development of previous existences, so at the close of this era or day will new energies call forth still higher developments and a more beautiful order of things, and a far more perfect and higher order of intelligences.

But, says one, we learn that the present race and order of all earthly things will be consummated by a general conflagration, the earth to be consumed by fire, and the elements to melt with fervent heat. Admit all this to be so, and that this will be the ultimate destiny and close of man's career on the earth, are we to believe for a moment that the whole earth is to be consumed by fire, and the space it now occupies to be an empty void or desolate waste? Shall the labors of millions of years in the creation of this terraqueous globe, in its now present developed and perfected state, all be lost at the close of man's time or sojourn here, in its final destruction or annihilation? How inconsistent with the great energies, wisdom, and attributes of the Eternal Deity! Of this melting of elements by fervent heat, what are the opinions of the learned? What is the opinion and language of the illustrious Dr. Dick, of Scotland, one of the ablest Christian philosophers of the age among modern divines? Thus he speaks: "It is not to be inferred from the language of revelation respecting the destruction of this globe by fire, that the earth is to be literally destroyed, but that its elementary parts shall be consumed by fervent heat, and the earth thus to be renovated and made a suitable abode for pure and holy intelligences." The law of development and of progression go to show the unfolding of more refined and higher orders of things in the

resurrection of the substance and essence contained in the organization of those beings in nature's previous days, notwithstanding extermination and death gradually moved from the earth these races of beings of every era, from the time of their first appearing till the close of the day, when by some sudden and fearful catastrophe, or physical revolution of the earth, they are all swept away. We say, notwithstanding all this death and destruction, not one atom or particle of the essence that entered into their compositions was lost, but remained in the earth from which it originated, till by some new energy it was exhumed or resurrected, to enter again into the composition of still higher orders of the vegetable and animal kingdoms. And thus our day will close. All will sink into repose, as did the different orders in previous periods. Another, the sixth, of nature's days will be gone. A solemn mantle again enshrouds the face of nature in darkness. All will have sunk into a death-like sleep, and then will be the close of the sixth day, of which we will more fully speak hereafter.

Now, it is clear that during the previous days, as we have said, their inhabitants, of course, were subject to death, even in the early dawn of their day, or soon after they appeared upon the earth; but there was no final resurrection of these beings, or their essence, till the last generation was gone, and decomposition had taken place, and all were now returned to the earth from which they were developed or unfolded. After this had taken place, and they were in the bosom of the earth, and had passed one of nature's dismal nights, new energies called them forth in more perfect and beautiful forms. As there is no resting point in the law of unfolding or development, it seems there is no ceas-

ing these series of reasonings. Since the early dawn of the sixth day, there have been living beings, as in other periods; and, from the beginning of their existence, death has been among them; since the development or creation of man, death has been apparent in the world. It is clear that among the lower or subordinate races of the earth, and in our intelligent order, or human race, there has been no resurrection of the dead. And we are taught that there will be no resurrection till the last generation has ceased to dwell upon the earth; that those who lived and passed into death nearly six thousand years ago still continue to sleep in death (we mean their bodies), and will thus continue till all have slept, and till man is no more upon the earth. This would be the close of the sixth day. Then, we would ask, is time and the law of development to cease here forever? Vague thought! But does it not, indeed, seem clear to every rational mind that as there was or is a sixth day, and a final close of that day, that there must and will be a seventh day?

Ah, how beautifully do the Scriptures speak of the morning of the resurrection! So was it with all that existed in the fifth day, and had passed into death, decomposed and passed back to their original dust, till the morn of their resurrection, or morn of the sixth day, which was the time of resurrecting or calling forth their essence from the earth, to enter into new compositions. And now, as the inspired writings speak so beautifully of the (our) morn of resurrection, will this not be the dawn of the seventh day of creation? Will we not be resurrected, or the essence of our bodies, after all have slept in death? Will our essence, that now constitutes these organizations, not be called forth by that same Omnipotent

tent energy to again repeople the earth in far more developed and beautiful forms, after the elements have melted with fervent heat, and the earth been purified, renovated, and made a desirable and suitable abode for pure and holy intelligences? Shall we not compose a part of that refined and intelligent race? Will we be robbed of our essence that, by death and decomposition, we have given back to our mother earth to be refined and sublimated, and which will inevitably be subjected to that wonderful refinery in which the elements shall melt with fervent heat? In short, shall we not have a part in the last resurrection?

But now, as we have said that we have passed our meridian and attained our highest degree of physical perfection, and are even approaching the close of the present era, we would continue to urge that it must be admitted that animal forms of every species now upon the face of the earth have decreased in size, strength, and beauty; that there is, seemingly, a general retrogression. The mammoth, for instance, is an animal of the present day or era, and the elephant is only a diminutive form of the same species. And the unicorn, the camel, and all similar forms, are but diminutions of larger and more gigantic animals of the same species. So the lion, the tiger, and similar species, possess constitutions very dissimilar to the same species that were existing in the early periods of the present era. So the quadrumana, including all the species of the monkey, ape, and orang-outang, which ascend to the degree of development in which the negro, or other subordinate races or branches of the human family are typified, have also degenerated in all their natures from those existing during the early dawn of the present

era. So, likewise, from the anatomy of the lower orders of mankind up to the highest degree of human anatomy and constitution, there has been a declination, a lessening of form, a deterioration of the constitution, rendering the whole of the inhabitants of the earth at this time comparatively weak and diminished. This indicates, and surely proves, the approach of evening. It demonstrates the comparative exhaustion of previous energies, and presents the world as gradually approaching a disorganized state or condition that will ultimately sink into repose, and give place to the more perfect developments of a new or seventh day. When we speak of retrogression, it should be understood that we do not believe or teach the doctrine that there is or ever has been such a state of things as a check to development and the laws of progression, so as to suffer an absolute retrograde, only in appearance to the eye of man or common observer; for when life ceases, the essence that composed the body only assumes other forms, and, though absorbed by the earth and surrounding elements, it continues its ceaseless motion, still undergoing changes of sublimation and refinement, preparatory to entering into other bodies and forms, when the energetic forces of Omnipotence in the law of development again awakens it into new life. And thus it is the law of unfolding and development is never for a moment suspended. The first animal forms of the present day are the simplest, like those of previous periods, and these are similar to the types of the radiata, articulata, and molusca, in the lower stages in creation; these were then and still are in being. Those of the lowest order possess a form which radiates in a manner like, or corresponding to, that of the flower; it is, there-

fore, classed among the radiata. The eastern and tropical parts of the world abounded exceedingly with these forms, while other varieties and species abounded in various parts of the East, particularly in Asia and Africa, and also toward the north region. The geologist traces the organic remains of huge animals as having existed in the early part of the present era, such as the mammoth; and it is said to be found, too, in the country now known as Greenland—a country and portion of the earth once supposed to be warm and fertile. As this animal, in its nature, is adapted to a warm region, and is found there, it must have been, in a former period of time, perhaps in the early dawn of the present era, very different in temperature from what it now is.

We have said, and we continue to urge the conviction, that as one order of beings, of certain fixed conditions and habits, were adapted to the nature and developed state of the earth and the external elements, and could only exist during this condition of things, and that as the elements were constantly changing from a lower to a higher degree of development, and the races did not change in their nature and constitutions, of course the equality existing between the vegetable and animal kingdoms and the external elements became destroyed, inasmuch as the earth and external elements continued their progressive state of development; and thus it was the adaptation of the one to the other was destroyed, and in this example alone, we see, would be disastrous to the then existing races. The same law holds good even to the present day, and will continue through to the close of the present era. And so we discover one branch of the law of extermination, of which we have spoken in some parts of this work; and it

not only pervades the lower orders of creation, but holds equally good among our intelligent order, but not quite so visible among the Caucasian race, the highest branch of the human family, and the highest type of human anatomy and intelligence, but is distinctly traced in the subordinate branches of mankind. Now, it may be said that we are claiming original gradations among the human race, and that we are claiming different branches, higher and lower orders, superiors and subordinates, etc., when we all sprung from the same common head, and are the descendants, offspring, and progeny of one single pair (Adam and Eve) as our common head or ancestors. We can not help or avoid what we are claiming, and as occasion will demand of us a rather lengthy dissertation upon this point, we will speak more fully of it in its proper place, and when we get through, it is presumed that all will claim the same that we do.

We said above that during the first existence of certain orders of organized beings, the elements were adapted to their existence, wants, and natures; but after the elements had undergone a change, by steady development, the prevailing harmony became destroyed, so that they could no longer exist, and a change by death and reproduction is inevitable. There were many animals upon the earth of the saurian order, and these were of a very repulsive and disgusting nature. They inhabited alike the sea and the land; but they only remained upon the earth in the early dawn of the present era, being destroyed by a change in an association of elements, which was fatal to them, as they were adapted to the conditions of the elements in their less degree of development in a previous (the fifth) day or pe-

riod; but now the developed state of the elements were adapted to the requirements and uses of higher forms. And thus, as we said of the law of extermination, these orders could not exist; for as the term applies so beautifully in this period, or present day, they were out of their element; so there was not sufficient harmony, and they suddenly ceased to exist.

We see also the same rule is still extant at this time. Lower orders, adapted to lower conditions, can not long exist associated with the higher orders, in a more pure and sublime condition of surrounding elements, because they can not be exalted save by steady development and the laws of progression. But we can not here say "*vice versa*," because the higher can, to some extent, associate with the subordinates or lower spheres, (we speak now more particularly of the spheres or degrees of refinement,) but only by degrading themselves to their common level. Thus the Ethiopic or negro race is subordinate to the Caucasian or white race, but the white race can mix and associate with this subordinate black race on the principle that they are willing to degrade themselves to a level with that race; and so they could wallow in the mire with the swine.

But the negro or Ethiopic-loving white man, whoever he may be, that preaches and tolerates negro equality, will here claim as a remedy for his loss of dignity, debasement, and inconstancy of birth, that we can first educate and develop the negro capacity and intellect, and thus elevate him to a level or equal with the white race; and then he will be a fit subject to dwell and associate with. Indeed! We freely admit that we can educate and bring him up out of his oppressed or low condition, and elevate him far above his present state, but all this time we

will be educating and developing a *negro* and nothing else; he is a negro still, and the white man is a white man. But his reformer will claim that, notwithstanding you have not quite made him white, he is sufficiently refined to associate and sleep with. Notwithstanding, you have not made the white man of him; he is still a negro. But you will say he is now all right. We freely admit that you have worked a great change, and, though you did not quite succeed in making him white, you have at least made him as white as yourself. Now, what really is the change you have wrought? Why, simply you have succeeded in degrading yourself to a level with the negro, under the mistaken idea that you were all the time elevating him to your equal; for—now, turn him around and look at him—is he not a negro still? To treat this race now in our midst kindly, is, of course, commendable as a duty, and as it becomes an intelligent Christian people of a noble race and higher type of human intelligence; but to elevate any subordinate to an equal with a still higher type is, by no means, in harmony with the law of progression and development. To ameliorate the condition of a lower order is strictly in teaching with the best and noblest principles of humanity, and only in keeping with that impulsive dignity, and a higher and nobler attribute implanted in the bosom of man, as the highest gifts of nature.

But we have digressed from the subject at issue, and will speak more fully of the different races hereafter. We will now return to other matters. The radiata, molusca, vertebrata existed, as geologists have determined, upon the earth at the commencement of the present era. It seems that many ages elapsed before the elephant assumed its present

degree and form of organization. They were formerly much larger, but not different in their conditions. There are many caves in existence in the eastern and southern parts of the world which contain the remains of many of these forms. All the lower and first animal productions were like the first of the vegetables—huge, gigantic, and undeveloped.

It will be remembered that in the beginning we were in pursuit of a series of developments or unfoldings of man, and we have now arrived at a point in creation in which the lower types of mankind are distinctly exemplified. In the early part of the sixth day, or present era, the quadrumane then existing were different from those now existing, and their stature and strength exceeded those of man at the present day. The head was of a wide and low form; the shoulders were of great width; the neck short and full. By geologists, some of the fossils of these animals have been discovered. This animal was the first type which resembled, in any particular, the form of man. After a series of time, and many ages had passed during its day, period, or life, it passed away, and was succeeded by a higher form of the same class. This new species is an improvement on the one just described; had a head much larger than the former species, and somewhat differently shaped; it bore some resemblance both to the bear and human species. This animal is the progressive development of the connecting link below it, and is but the unfolding of a higher order. Having survived the lapse of many ages, it sunk into obscurity and seemed to become extinct, and thus gave place to a new form or order of beings. This animal, before its decline, exhibited unfoldings of higher development, which is trans-

mitted to new and higher forms; and thus it was the creation or development of a new species soon followed the one just described. This, again, assumed a more perfect form, and in its organization more resembled that of the lower order of mankind. Its head and body were not so large. This species gave place to a still more perfect and refined being, and still unfolds a higher state of exaltation. Various species of these animals inhabited Asia and Africa. They were yet to be termed animal, but still are ascending in a solemn progressive degree to near that of man.

Now, let us think for a moment that, during the solemnities of a by-gone and buried eternity, amid the imposing scenes of unfolding creation and death and reproduction, while age upon age rolled in the solemn past, and the laws of development moved their ceaseless energies in the wonders of one creation after another, unfolding higher and higher degrees of perfection, while millions and millions of living beings were born and buried, and long, misty ages had come and gone, no voice of man was to be heard, nor his form to be seen within the the swarms of living beings that dwelt upon the earth's surface during nature's previous days. Nor was he to be seen, nor his voice heard, during the quiet condition of the earth in those distant periods; nor amid the crash of ruin that succeeded in those fearful catastrophies that ensued when the equilibrium of the earth was destroyed, followed by volcanic explosions and the breathing forth volumes of liquid fire, arising from the igneous mass within the subterranean regions of the earth, which only left the picture of ruin on the earth's surface, as, from a more level and smooth surface, deep fissures were formed, and frightful caverns, low sunk

depressions, and the lofty mountains and rocky crags which now present themselves to the eye of man. Nor was he here to witness its rotary motion upon its axis, and its millions of revolutions in its grand and magnificent orbit around the great luminary from which it emanated! Nor is he yet unfolded, so far as we have traced the developments of unfolding principles through all the five preceding days of creation to the sixth, and on into the sixth, as just mentioned, in those species of beings which bear a striking resemblance to him.

We will continue to follow these developments of character which now more strikingly typify man, and ascends nearer and nearer, till he is unfolded or created in this sixth day, millions and millions of years distant from the dawn of the first day. What an overwhelming, imposing, and sublime thought! But is this really so? Ah, if not, if it is some other way, how earnestly would we listen to the philosophy that will overthrow our reasoning and establish a more rational view, and a more philosophic contemplation, which will carry stronger convictions to the reflecting mind, who are thirsting for intelligence and wisdom. But, to continue with the unfolding law and order in still ascending types and lower orders of men, the next class, or animal, that now makes its appearance, is an advanced degree above the former, and ascends to a degree of animal formation that may be properly termed an ultimate representation of all subordinates. In this form the bimana organization becomes more distinctly visible. It is better calculated, in its form, to generate active, living forces, and thereby approach nearer to the capacity of mental perception and intelligence. The form of the head in this animal was very little dissimilar to that in the pre-

vious species. Various species of this animal inhabited Asia and Africa, and were of great stature and strength.

It is only rational to understand that where sensation becomes perfectly established, passion, inclinations, and susceptibilities to all external influences, of course, become greater than at any other anterior stage of animal development. And thus we see that this animal, at this highly developed state, most certainly began to show signs of intelligence and inherent qualities, as we must necessarily be led to believe that the imperfect orders that existed in nature's previous days were first devoid of sensation till they ascended to still higher degrees, when sensation became gradually established, which was, indeed, very slight in the beginning; but as the animal kingdom continued to ascend by the unfolding laws of development, sensation, of course, arose in a corresponding degree. When we reach the connecting link to man in the animal kingdom, we will discover that not only sensation has become established, but that inherent qualities and passions, arising from emotions of sensibility, will have become apparent; and as we still further advance to the unfolding or creation of our species, we will then behold this sensibility and innate principle of tender affection dwelling in the bosom of man, especially when we view him in his original or primeval state of innocence—though, unfortunately, he did not long continue in this state of purity, but his own disposition and inclination led the innocent pair to apostatize by disobedience and transgression, in infringing the law of their Creator, thus sealing their own doom, and fixing the destiny of the then unborn millions that were yet to come upon the earth, during the long duration of time

stretching from that eventful period to the present day. And as we said of the tender emotions of soul and inward humanity implanted in him in this primitive state, this fallen condition begot evil hearts, hardened feelings, and want of tender affection in the midst of the early inhabitants of the earth, till violence and the animal passions gained the ascendancy. Purity and affection were dethroned, and, like many even in the present day, the animal passion predominated over the intellect, and crushed the nobler and better qualities of man. Soon devastating wars followed, and bloodshed and carnage became the order of the day. The first example is in the shocking homicide, in which we discover Cain, the first-born of the innocent pair, imbuing his hands in the blood of his only brother. But upon this subject, and the miseries that flowed as a river of blood among the generations that came upon the earth in after periods, we will speak more fully in its proper place.

But to return. The period of time that the last described animal remained upon the earth, of course, is indefinitely understood, but supposed to be about one thousand years, when he gave way to another form, that indicated, in a limited degree, many of the characteristics of mankind. And these seem to represent the jalofs and mondingoes in their lower degrees. These were upon the earth, as nearly as can be ascertained by research, a still shorter time than their immediate predecessors. Soon after this, several successive and distinct orders made their appearance upon the earth. The highest of these approached, in every particular, the more perfect form of the human organization. These inhabited the Asiatic continent, while the other tribes of the same class were in the south of these regions. The

three continents of the Eastern Hemisphere—the Southern, Western, and Eastern—were inhabited by three distinct tribes, the highest of which, existing in Asia, came nearer to the unfolding of intellectual endowments corresponding to the highest type of the human family, and answering to the now known Caucasian race.

As we said before, there are, even to the present day, gradations among the different races of the earth, and ever have been, from the earliest history of man's eventful appearing, and since the unfolding or creation of man; and will be different types until, by steady extermination by physical law, the first or lowest type, with its numerous posterity, are rendered extinct, which law is now and has long been executing its work in the lower orders or inferior races of the animal kingdom. Among the subordinates of our intelligent species, two branches are now being rapidly removed, the law of extermination having long since fallen heavily upon them, and its ravages at the present day are more distinctly visible than at any former period of the history of man. For nearly six thousand years have all the different branches of this intelligent order survived the ravages of time and desolation. Long eventful periods wasted away since their appearing. Nations have been born and buried, empires have passed away, and kingdoms have arisen and fallen, and still they survived.

Adam and Eve dwelt among the beautiful palms, the lovely fruits, and the numerous flowers of rarest beauty that bloomed in the balmy and delightful regions of Asia, which represent the Garden of Eden. This was their primitive home. After a long period of time, they passed from this Eden, their loved paradise, and, indeed, the paradise of the world.

Sixteen hundred and fifty-six years passed away, to the deluge spoken of in the sacred writings, by which catastrophe nearly all the inhabitants of the earth perished. By the ark, Noah and his family were preserved, after which the earth was again repopled. Twenty-three hundred and forty-eight years again elapsed from or after the deluge, making in all, from the beginning of man, 4,004 years to the Christian era, when the long-predicted Messiah, which had been looked for from the ever memorable period or fall of man from his primeval state of innocence, when they were driven out of their native paradise, now nearly 4,004 years; and then from the beginning of the Christian era, or the advent of the Savior into the world, to the present day, a period of 1,866 years, making in all a period equal to 5,870 years. We say through these different epochs and series of eventful ages have the different races of the human family survived the ravages of time, and not one branch has yet been exterminated or rendered extinct.

Now, as we have our existence in this era, in this the 66th year of the 19th century of the Christian era, it has fallen to our lot and painful observation to now distinctly see that some of these subordinate types or branches of the human family are now marked by this same stern law of physical extermination, which we do claim are rapidly sinking into repose—passing out before the all-conquering march of the Caucasian, or highest type of human organization and intelligence, and will, ere long, become extinct and be consigned to their last long sleep, till other types or branches follow in their train—till all the subordinate branches are sunk into repose and given back the particles and essences which entered into their compositions, to

their original mother earth, when there will then be left the Caucasian as the sole inhabitants of the globe; after which time they, too, will grow weaker in physical powers, when the energies that breathed them all into existence, by the unfolding law of development, in the midst of which elements they have long been sustained, have gradually become exhausted, when they, too, shall dwindle out, and evening will have come. All nature will seem sinking into a dormant condition; all will pass into silence; nature will seem draped in mourning; all will have sunk into a death-like sleep, as did the races at the close of nature's previous days, and the dark curtain of night is lowered and the face of nature shrouded in gloom. And now, as we said before, and as it is strictly in keeping with the purest doctrine of philosophy, not one particle of the substance or essence which entered into the composition of all the multiplied millions of human beings that swarmed in countless myriads in every age, in every period of the world's history, through the long lapse or duration of time that stretches back through the different epochs to the days of Adam—we say not one particle of this substance is lost or annihilated, but has, by the body undergoing a state of decomposition, only assumed other forms and returned to its original dust. What is now to become of this substance or essence? Shall it be there forever dormant? Shall it subserve no other important part in creation than simply to make up a part of the bulk of the earth? What a vague thought! Shall it (we) not have a part in the resurrection? Shall it, or we, not be heard from in the morning of the resurrection, so beautifully spoken of in Divine revelation? Shall we not be represented in that morning, the dawn of the sev-

enth day, when the awakening peals of the trumpet of the archangel shall shake the earth to its center, and its thunders be heard throughout the realms of heaven's domain. But now, during the long sleep, the time will surely come when the earth shall be consumed by fire, and the elements shall melt with fervent heat. Then will the earth be renovated and made a suitable abode and dwelling-place for pure and holy intelligences.

And thus it is a higher order of things will be developed by the same law of progression which prevailed and enforced its mighty energies to the unfolding of those parts of creation assigned to the great Supreme Being in nature's previous days, through to the sixth, and now at the dawn of the seventh. Where are these pure and holy intelligences to come from? and who are they that are to inhabit the earth after it has thus been renovated? Have we not the promise of it? As we have before said, after the fall, or transgression, then began a series of miseries up to the death of Abel by his own brother, and from these causes all manner of deception and tyranny arose among the people. Cain and Abel seemed to represent two distinct nations, or races, and followed different occupations. Thus, the two nations were the legitimate children or branches of the same original germ, and these were designated as Cain and Abel. It seems that peace and harmony dwelt within the bosom of Abel, while an air of pomposity and polluted selfishness was visible in the person and actions of Cain. There has been much speculation about this renowned Garden of Eden, whether it was really a literal garden or metaphorically spoken of, and whether or not the Lord arranged it, and with his own hands planted all the beautiful

fruit-bearing trees of this garden, and if really there was such a thing as beautiful, delicious, and delicate fruits in this garden. But whether all this is literal and real, or not, it need not concern us much; we know that there was a creation or development of an intelligent race, and we have given the order of his creation, in all the foregoing, as the best philosophy we are at this age of time in possession of; and we know that the great Supreme Eternal pervades all space throughout the boundless realms of infinitude; and we know that he is the great actuating spirit and principle that moves the universe, and from him all things flowed or emanated.

And thus, in the beginning, we have made the great vortex or living fountain, from which emanated all things, to represent the great Eternal himself, and from him all things flow. All creation is his work. The arranging and planting of the Garden of Eden was his work, whether literal or not is a small matter. We would conceive the Garden of Eden to correspond to peace and beauty. The streams of water described as flowing through the garden were rivers, the courses of which have been changed by the volcanic action of the earth. These rivers correspond to fertility. Adam and Eve represent the distinct head or parents of mankind, or at least they stand at the head of the highest branch of the great human family, and at the head of all races, types, and branches, if truly all the races, types, and branches sprung from the same parentage, or common head; but how this is remains yet to be seen or established. The sacred writings leave the matter rather in obscurity, inasmuch as there are different types, shades, and colors, and leave Adam and Eve as their representative head.

But we will proceed with our view and understanding of the Garden of Eden, after which we will further speak of the different types and races of man. The tree of knowledge corresponds to the undeveloped embryo of perfection and intelligence. The terms good and evil are used as expressive of the legitimate fruits thereof, evil being the gross, imperfect, and undeveloped, and good being evil's perfection. The animal of the saurian species, that is represented as being more subtle than any other beast of the earth, corresponds to the unfavorable and unhappy mental development; and eating or partaking of the fruit of the tree of knowledge, of good and evil, they represent an experience of the fruits of the good, which at once begets the knowledge of evil. Thus it is that experience begets knowledge. The object, then, of good and evil, as set before man, and the fact of his having partaken of the evil, qualifies him, through all subsequent periods, to properly appreciate the good. Thus we see, had not the inhabitants of the earth seen the lowest degrees of evil and wretchedness, the subsequent nations would not have known or appreciated that which stands in contradistinction. The nations thus obtained the knowledge of good and evil, and this knowledge corresponds to having their eyes open; and thus becoming aware of their evil dispositions, they endeavored to conceal them by making external garments. Thus aprons correspond to a fearful secretedness, and a dread of having their corrupted characters openly manifested.

The Garden of Eden, man's earthly paradise, was situated in a district of Asia, which is now known as Turkey. Round about this district was the scene or theater of the first races of man. This district extended to the regions of the Euphrates and Ti-

gris, and joining in two distinct lines to the locality whereon was built the city of Jerusalem.

In an earlier part of this work we spoke of a plurality of races, or human types, and more recently, again, we alluded to the same subject, and promised a more extensive dissertation on this obscure subject. Whether these different races and colors really sprung from one original pair, and from one common head, is a question much in obscurity, and has long agitated the mind and excited the wonder of the inhabitants of the earth. We know it has generally been claimed to be so; and as we have thought much and deeply upon this matter, we leave others to do the same, and thus arrive at whatever conclusion seems most rational to them. Recent authors, philosophers, naturalists, and anatomists have faintly classified the different types and branches of this great human family into five distinct orders, according to five great nations of the earth, thus: The American Indian, or red man; the Malay, of Van Dieman's Land and the continent of Europe; the African, Ethiopic, or Negro race; the Mongolian, and, lastly, the Caucasian. The Caucasian stands as the highest type of human anatomy, refinement, and intelligence, and upon whom all the lower orders or subordinate branches are depending for that intellectual energy and genius that actuates and impels forward the enterprise and commerce of the world, and without the aid of which the other four races would soon lose their borrowed energies, when a retrograde would begin.

CHAPTER II.

THE HISTORY OF MAN.

At this time we might take into account the past, present, and supposed future condition of the American race, and where he sprung from, how long he has been on this continent, and if there was likely a race of men here before his coming, and from whom he descended, etc. We believe it to be a settled point that these strange people originally descended from the district and people of Asia, and that they crossed into this country by the way of Behring's Strait, which separates Asia and the continent of America; but it is reasonable to suppose, as the earth has undergone many physical revolutions at different periods of time, causing depressions and elevations, and changing the beds of the seas, there was likely no body of water separating North America and Asia where the strait now exists, but that they were here connected by a narrow strip of land, a former isthmus; and by this condition of things, they could, in an earlier period of time, have easily passed from one continent to the other. And this transition possibly took place prior to the famous deluge, at the time it is said that Noah and his family were preserved in the ark. There is, indeed, no doubt but that these people, or their ancestors, extended back to a very remote period. We mean to say that the time of their coming upon the continent of America was at a very distant period, and that the tribes of these forlorn people, found in numerous bands, by Columbus, on

the discovery of this Western World, were the descendants of those who survived the flood, after which they multiplied to a very numerous people; for the evidences of a race of people having inhabited this continent prior to the time of the Indians are somewhat numerous. The inhabitants of this continent before them, no doubt, were their ancestors, and were a race of people somewhat civilized, or at least to a degree advanced in the arts, and, perhaps, sciences.

The evidences and traces of this remote generation are in the ancient monuments, visible at the present day. In many parts of the country we are struck with the appearance of strange monuments, or mounds, erected by the toils and labors of a seeming extinct race. Among the smaller class of these ancient mounds were supposed to be their burying-ground, as it has often been the case that the bones and decayed remains of once living beings have been exhumed. If these mounds were really their burying-grounds, it was indeed a very beautiful mode of preserving these sacred spots, as they are so well calculated to withstand the ravages and survive the waste of time. They have been preserved during a lapse of time that would have wholly obliterated and swept away our cemeteries, without leaving a vestige or trace of their existence. There are, however, other very large monuments or mounds, very large at the base and rising to the height of nearly a hundred feet, such as may be at this day seen about the town of Marietta, Ohio. These, perhaps, were erected by isolated tribes of this former or ancient race of people, as a means of protection or defense against other tribes, as they remain monumental records of strife and warfare among them, which, as we said before, was a

common thing among the different races after the first example, in the death of Abel by his only brother.

Here, then, in these ancient monuments, are the combined efforts of human toil. Where now are these multitudes who have left us the evidences of their existence and toil? Gone—long since sunk into repose. And it seems they passed away before or at the time of the deluge. They have, then, been gone 4,214 years. Long, long have they slept in death; and long yet will they repose, to await till the last generation of all the branches of the human family, even to the Caucasian race, have yielded up their last generation, and all nations have sunk into a death-like sleep, at which time the morning of the resurrection is promised, as we have before spoken. But their monuments still survive the ravages of time and desolation! Solemn thought! If we have the history of the solemn past before us, no man can gaze from the top of one of these ancient monuments without emotions scarce to be forgotten. His thoughts range backward through thousands of years. He gazes with astonishment on the mysterious works of man spread at his feet. Nay, more: he thinks of the countless thousands employed in constructing these vast monuments of human toil. He contemplates the whole as done by men who lived, moved, and had a being more than 3,000 years ago. He then turns to himself and says, Where are they now? Gone! all gone! Their name gone, their history gone, and not even the reports of tradition to tell their story, while even the real design of these monuments is enveloped in mystery and uncertainty.

The evidences of these people are more distinctly exemplified in the ruins of ancient monuments in

some portions of Mexico, Central America, and Yucatan; but it is generally supposed that these parts, or that the inhabitants of these countries, were much more advanced in the arts and sciences than were those on the main continent, or North America. In Mexico and Central America there are still to be seen the ruins of ancient cities, which display the evidences of the then developed condition of the arts. It is said that these ruins are very interesting to those who are in pursuit of light and knowledge respecting the history of the past and the monuments of antiquity, and which disclose the evidences of a now extinct people. Many of these ruins are in a fallen condition, and lie moldering in all the solemnity of ruin; and other portions of the ancient walls are still standing amid the deep recesses of the forest jungles, with the gigantic oak and other forest trees, which have long since reared their lofty heads above and now shed a mournful gloom over these moldering ruins. Here, then, is the evidence of the high antiquity of this race of people. But, notwithstanding these people were the ancestors of the American Indian, or red man of the forest, it seems that their posterity or descendants never again attained, as a general thing, to the degree of civilized life and the arts, as had these generations. Yet in Mexico, and among the Peruvians, in South America, there was quite a display in the arts and civilization on the discovery of these countries by Europeans.

The best evidence we have of these first races having dwelt on this continent before the flood, and that they were swept away or destroyed by that great catastrophe, is the fact that they left no history of events as having transpired among them; nor were these accounts handed down by the reports

of tradition. And so it seems they must have been undoubtedly swept away by some sudden and strange catastrophe or physical revolution of the earth. But the object in taking up the history of the American Indian was to show that the law of extermination is fast working upon this as one of the lower types or subordinates of mankind. It will be borne in mind that it is but a brief period of time, comparatively, since the discovery of this continent by the European people, which event occurred in 1492; and at the time of its discovery, all the islands in the bordering seas were thickly peopled by the native Indians, and on the main continent the forests swarmed with these strange, wild, and forlorn people. They were savage, blood-thirsty, and cruel, especially when crossed in their intentions.

As we spoke before concerning the Ethiopic or negro race, and so of all the lower orders, as having been created and assigned a certain element in which to dwell, and that the developed or undeveloped condition of this element is always in harmony with the subjects assigned to it, and that while in this element they are happy and can exist, because of the harmony; but when impulsively thrown into a higher sphere, the law of extermination soon begins its work. So it was that when European civilization was suddenly introduced into the wild elements of America, the natives were dazzled with its brilliancy; nay, more, they were overwhelmed and ultimately destroyed by it. How clear these series of reasonings become. The moment it was introduced, the wild savage was impulsively raised to a higher element or sphere. And now we would ask, Did he survive in this dazzling sphere? Nay, verily! But, one will claim, it was the violence of the white

man that produced his rapid extermination. Not so; for as civilization reared itself and spread its magnificent luster along the eastern shores, the natives began to retreat back to their hunting-grounds. Civilized man extended to him the genial hand of civilization and kindness. Did he accept it? Nay, verily! He loved the forest; he loved the chase; in short, he loved his natural element. How few, at the moment, understood that the law of development had set bounds to the poor ill-fated red man; but we claim that such was the nature and order of things. And so far from exterminating him because he declined the offers of civilized life and a home among the white race, we bought his land of him, formed treaties with him, and labored to reclaim him from the shades of savage barbarism and forlornness. But all in vain.

The thirteen Eastern colonies were planted, towns and cities were reared, the forest subdued, cultivated fields and gardens began to adorn the face of the country. But was the red man delighted with it? He scorned it! It was to him repulsive and unsightly. And thus it was, westward the course of empire took its way, and back he retreated, fearful of being overtaken by the proud mansions of the white man. His lands again were bought, other treaties formed; still he rejected the offered mercies. He chose to pursue his game; he loved to roam amid the forest solitudes; he loved to rear his wigwam, to dance around his fire, and sing his songs of war, while the smoke of his warlike and idolatrous sacrifice ascended from the forest jungles! Ah, how very natural! And now, as we can see the point, how completely in harmony with his undeveloped nature and his adapted element!

From the East, through to the middle districts and States of this great Republic he passed. It is true the white man did exterminate many, but only as a necessity. At times war was waged between the red men and the white settlers; and, of course, many of our people were killed and scores of the aborigines exterminated. Pioneer history reveals many bloody skirmishes and engagements of strife between the whites and the Indians. The early settlers along the borders and frontiers were often tomahawked; men, women, and children fell a sacrifice to a bloody massacre; but steadily did civilization move forward, and as steadily did the red man seek an asylum in the dark domain of solitude and savage life, thus continuing his westward course. Finally he reached the Mississippi River. Soon he was, by mutual consent, removed west of the Mississippi, and in this way he continued his westward course, only chased by the apparition or specter of civilization (as such it was to him), till he now seems almost driven to the foot of the Rocky or Oregon Mountains, where he presents a sad and solitary spectacle of his former greatness.

Where now are those multitudes that, in an early day, swarmed along the American coast, for thousands of miles, to gaze at every vessel that hove in view?—at which time many looked upon the sailing vessel as a huge flying monster, and that its sails were its wings! Where are those moving thousands whose war-whoop was heard in the dark recesses of their native forest? If the law of extermination has not marked this numerous people as one of the subordinate branches of the human family, where are they to-day? Is their nationality only changed, and they become blended

and confounded by amalgamation with the white race? Nay, verily! But few are left in our midst as types of that race. And now think what a diminutively small sprinkling of their blood is blended with that of the white race. Rapidly, then, are they giving way before the all-conquering march of the Caucasian. We say he is not incorporated or blended with other nations; but his nationality is about gone, and the whole race is soon to become extinct, to sink into repose and rest with their ancestors, on whose graves the mansion of the white man is reared, and thus to rest in that last, long sleep, till all other races have followed and slept in death; after which will come the morning of the resurrection, the unfolding or ushering in of a new era or seventh day.

And now, as we said before, that every thing declares the approach of evening or close of the sixth day or era, again would we ask, is not the passing away of this great nation at least some evidence or indication of this fact? And now, as we before stated, that subordinates could not long be happy, or exist in an exalted sphere, does not the fate of the Indian race go to establish this position?

The doctrine of amalgamation, the blending together of the black and white races, till they become one united people or nation, is one of the most repugnant, unreasonable, irrational, as well as degrading thoughts that ever corrupted the brain of any member of the high Caucasian type, who has not lost the true dignity and refinement originally bestowed upon this highly-gifted, refined, and intelligent type, the highest order of human perfection. To elevate the black or Ethiopic race to a common level or equal with this race, as we said be-

fore of the Indian race, is not in order with the law of development; and it is only those who have fallen from that high state of refined exaltation inherent in the purely Anglo-Saxon race that are willing to sacrifice upon the altar of degradation, and to the bereavement of the pure white race, that noble principle implanted in him as a brother in the race—we say it is only such who would preach the doctrine of amalgamation, and of Ethiopic or negro equality.

But do we fear such an event? Nay, verily? As we have so clearly shown that it is not in harmony with the law of progression and development, there can be no danger of such a rule being established in our midst. Should all the nations of the earth, and all the powers of man become allied together on this point, and pass an edict that such should be the order of things between the negro and Caucasian races, this would not make it so; for the very same cause that we have so often repeated. For example, let an individual, or a nation, or a whole race, or, if you please, let all the combined forces of nations, kingdoms, and empires pass a decree antagonistic to the laws and decrees of nature, and thus cross God's fiat, sooner or later will they pay the penalty, and be heard to groan under the fearful scourges of famine, fire, and the sword! Not by special providences will he rush to inflict punishment; but in like manner as if you thrust your hand into the fire, you will be made to pay the penalty, or if you swallow a deadly poison, there is no occasion for your punishment being hurled at you by special act of the great Creator; but the decree of nature is established, and as you infringe the law, so you will pay the penalty.

It is true, and we freely admit, that in our midst

we have examples of shameful mongrels of the black and white races; and there no doubt will be further examples of this kind while the two races are so closely associated together. There are examples of this kind, too, among the Indian race, where the Indian and the white races have associated together; and, no doubt, there are examples of this kind with the Malay race and the white European; but these examples are, indeed, limited, when we take into account these numerous races. Of the Indian race there is a very small sprinkling of his blood now blended with that of the white race, and of the Malay there is said to be but little of the blood of that nation left, being blended with the white or Caucasian race, notwithstanding they were once a very numerous people. But these examples are still greater among the negro race, in the Southern and once slaveholding dominion in our Republic; and it is no wonder that it is so, under the long-prevailing circumstance of slavery in our midst. And now comes the evidence of our *saying*. Infringe the law of God, or cross his fiats, and, sooner or later, we will be called upon to pay the penalty. And thus it is, human slavery is a moral wrong or infringement of the Divine law. It is a curse to the nation who tolerates and supports it. And if it is a moral wrong, it is an infringement of the decree of nature for one nation to practice it upon another; and if it is really an infringement of the decree of the Great Supreme, then, as we said before, the nations that practice it will be called upon, sooner or later, to pay the penalty. We will proceed to see if it is so.

Soon after the founding of this Republic, in 1776, slavery was introduced and adopted by the law of the nation. The African race were imported into

this country and sold into bondage, or enslaved. They were a black race of people, and were, of course, introduced among the white or Caucasian race. The first curse that followed, inasmuch as we had to pay the penalty, was in beholding a shameful mixed race of many shades and colors; and the penalty was paid or met by mortification, deep sorrow, and regret by many a high-minded, fond father and mother, in learning the sad fact that they really had grandchildren before they supposed they had a son old enough to marry, and that these grandchildren were the mixed or half-breeds, the offspring of their black servant women and their darling son of scarce sixteen summers. But this is not all. These grandchildren were their own slaves; consequently, with these mongrel servants, one-half of their own white blood was in bondage, doomed to sleep and associate with all the other negro servants. We would here ask the question, Is this not paying the penalty for the infringement of the law? And next to this comes other mixed breeds, that are half-brothers and half-sisters to the slaveholder's own children. As a sad picture of slavery and its effects, and to convey an understanding of the many scenes which present themselves in a slave dominion, where human beings are held and regarded as chattel property, we will here insert a short dissertation upon the subject of slavery, which we wrote as a communication, some three years since, to some of the circulating journals of the country, entitled, "The sad effects of Slavery":

It is curious to meet with some who are incredulous enough to doubt the correctness of a few sentences, in some of our past writings, as to the existence of such a fallacy as negro aristocracy, or as to the sin of slavery, and of its subserving the

sad end of a calamity or an avowed curse upon our soil, and more strictly upon the American people, to which we would attempt an answer and an explanation in the following memorial, and by sketching a few incidents of the past. The existence of slavery in our midst is the existence of amalgamation, or of the cross mongrels of the black and white races; and it is obvious that the great Author of our existence, and that, too, of the black race, never designed that the two races should be associated together, and to be productive of different shades and colors, fairly rivaling those of the flocks and herds of Jacob's cattle of old. And what a loathsome curse it is upon our race to see, as you pass through the slave States, in every town and village, the whites, the blacks, the half-breeds, the quadroons, and the octoroons distinctly represented. In a telling speech by Mr. Leonidas Metcalf, of Kentucky, he said: "Behold the different shades and colors—

"Jet black, buff, and brown;
Mongrel, puppy, whelp, and hound."

This may not harm the feelings or shock the modesty of those who have long been in the midst of it, and, of course, not at all revolting to those who tolerate it and dwell in the midst of these highly-fragrant and blooming black roses, and are fond of petting the dry-land lilies; but to those of the free States, who almost regard the negro as only the connecting link between the human race, or intelligent order, and the animal or inferior order of animated existence, it is truly loathsome and revolting—horribly shocking to the dignity and modesty of a purely Anglo-Saxon race. Then is it a curse; yes, ingnominiuously so.

Just here it would be well to insert a few lines

of our own past observation, which will fully establish the foregoing. Our text is, "*A shockingly white face seen in a group of darkies.*" Quite a number of years ago, when quite young, I was thrown upon my own resources for a support and schooling. At home and during my early life—even up to manhood—little or no advantage was allotted me for improvement, and I had acquired but the faintest rudiments of an education, when I abandoned my dear old home. I quit my home under rather strange and sad circumstances, which to this moment is, and ever will be, a source of sadness to me; and so early in the morning was it, too, that I remember I had trudged several miles before the robin and some other early risers of the feathered tribe began chanting their sweet songs of early morn, by way of proclaiming the return of a new day. For the first time in my life I was able to distinguish the faint twilight peering along the horizon, and to gaze with emotions of joy upon those beautiful robes and deep, gorgeous colorings which flowed along the east. Soon every thing glittered with a thousand rays of light, and the sunbeams shot through the forest and lingered faintly across my path, while the woods rang with the happy greetings and joyful acclamations of a thousand sweet songsters, among the leafy trees, which to this day continue to ring in my ears, like enchanting loveliness or some wild melody. But I can not dwell longer here.

As I before stated, I was thrown upon my own resources. I cast my cares upon my Creator, the orphan's friend, and sought diligently my education. Leaving the free soil of my native State, I passed into one of our border slave States, and entered upon an academical series of studies, under

the guidance and instructions of a distinguished and worthy Mr. K. But a brief period had passed away, when, on a Sabbath morning, as was customary, the negroes beautified themselves with their broadcloth, pitched collars, and ruffled shirts, together with a huge mass or flotilla of crinoline, which played many conspicuous flirtations before the morning breeze; and from the perspiring group of Afric's sons and daughters was exhaled a strange odor, not common in the free States. Now, as I chanced to be crossing Front Street, my attention was attracted by one of these groups of the sable race, coming down from toward the upper end of the street. But this was not all. My eyes were particularly fixed upon an extremely white face in the midst of this group. I was a new-comer to the village, and had no experience among slaveholders or a slaveholding community, and thought, possibly, it might be a custom among them for a beautiful white female to be, for some special purpose, in the midst of this motley throng, and, to satisfy myself, I lingered upon the sidewalk till the group approached. As they neared the spot where I stood, I gazed wildly and anxiously upon them, and strained my eyes to peer within the folds of the group upon the pale-faced mystery, or personage. About the shoulders and around the neck I could now distinctly see the long, dark waves and heavy curls of rather beautiful hair. As she came still nearer, I was able to see or discern quite a regular and handsome mold of countenance, and also a well-modeled forehead, over which a few careless and straggling curls floated. Now I was sure I understood and had solved the mystery: it was the mistress of the whole group, and they were escorting her to some of her weathy slaveholding kin, and this

was an exhibition of pomp and honor among the aristocracy. But again I was confounded and lost in the mysterious labyrinth of wonder. Why were they tramping the street? Why not the mistress of high birth and of the noblest circles of life be passing upon the neat and cleanly-swept sidewalk? And then I could see no gems of rich luster of countless cost, nor golden clasps, nor shreds of gold, made to glitter in the sunshine, on her delicate form.

They came now quite near. Mr. H., a resident of the place, was at my side. The mystery was unraveled! Lo, an octoroon!—one-eighth negro, seven-eighths white! I said to Mr. H., "What does this mean?" Said he, "It is a shocking fact, and this is but one among many hundreds." I was shocked—I was horror-stricken! I again cast a glance upon the strange personage. The sight, together with the thousand thoughts that revolved in my mind, came like a dreadfully moving torrent, and flowed upon my sinking and sickening soul, as I remembered that nearly the entire blood of that slave was of our own white race, and was subjected to the loathsome bondage and company and society of the African race—bowed down to the same degraded menial servitude, under the whip and lash. Born a slave, she was not yet free from the responsibilities of that ill-fated moment. No crimsoned blush beautified the cheek; all was a colorless hue. A strange ring played around and upon the apple of the eye, like that of a new-born rainbow or the rings of Saturn. I turned to my friend, Mr. H., and shrieked aloud. "My God!" said he, "we have all shades and colors of people here—the white, the black, the half-breed, the quadroon, and the octoroon. You will get used to all this, should you be here for a time!"

As time progressed, new facts and scenes revealed themselves to me as so many living witnesses of man's fallen estate, his apostacy, the extent of human frailty and inconstancy of birth. Did I ever become hardened and inured to such scenes and reflections? God forbid! The words of my friend rang in my ears from that ever-memorable and sad moment to this advanced period of my life, though many long years have fled, like some wild melody. How much more distinct and thrilling could truth and history be, even were they painted as fair as Ginevra and sketched by the pencil of Zampiere! Slavery fosters amalgamation; and how ruinous, how shamefully sinful, being surely repugnant to the designs of the great Author of every existing race, tongue and kindred, who created the negro for the same wise and important end, so far as capacitated, as the white race, and with the same right to the pursuit of happiness. But he made him distinctly a "nigger." Nor is this half the depth of shame and sorrow entailed upon the races, both black and white, inasmuch as these mixed breeds are by no means ignorant of their situation, and of the relation they sustain to others, even to the white race.

Not only so, but if you will go to the negro trader, whose business it is to buy up slaves in the border States, and remove them South, or where he wishes to speculate on them, he will give you a thousand instances, of which we have witnessed but few, in which negro families are separated. Some are left in Old Virginia, while other members of the family are cruelly torn from them, and carried away and sold in a distant country. Though rather hard, this practice has long been recognized by the laws of the nation; and while it is confined strictly

to the traffic only of the black or African race, we are not interfering, while it is a law. But we set out to show that there was something connected with the slave-trade and the existence of slavery of grave interest, and of a very deep and solemn character, which is of itself sufficient to awaken the interest and shock the modesty of a purely Anglo-Saxon race.

Now, many of the families into which the slave-trader is doomed to enter are found possessing a large horde of slaves, of many shades—half-breeds, quadroons, blacks, etc. All have been toiling under a strict master, who, by his own industry, good management, and the united labors of his group of slaves, has acquired great wealth. He now owns a large, beautiful plantation, and a magnificent mansion is his resting-place, while beautiful gardens adorn his home. His sons are educated as well as the provisions for schooling afford in a slave dominion; his fair daughters revel in luxury and affluence, while the labor is performed by many of their slaves who possess at least one-half white blood; and no doubt but a sprinkling of their own blood courses through the veins of some of their mongrel servants, rendering a close affinity.

The slave-trader enters this motley group. He selects Ned, Tom, Cæsar, and on up to many; he selects Lucy, Mollie, Sukey, and on to quite a number. The price is now fixed; a trade is struck. Now comes the scene of separation. Lo, how revolting, how sad! Did you ever hear a negro beg? If you have, then you can form a rude idea of their entreaties, their vows, their prayers. With the blacks it is heart-rending to separate husband and wife, children and parents, brothers and sisters. But more than this, comes the separation of the

half-breeds, who know, as well as you or I do, their kindred, both of black and white; yea, they are sensible of the degree of white blood they possess. Many of them are quite intelligent, handsome, and of much refinement, possessing all the sympathy, all the affection, and all the endearments of the white people; and in their separation a scene ensues under which the stoutest heart falters. They have long served in the capacity of slaves, at their old home, and under a good master and mistress, and were ever willing to serve in that capacity, notwithstanding their degree of white blood. But now the dread sorrows inflicted by a separation from all that has long been near and dear to them, and of being removed to a distant clime, and sold to a hard driver, overpowers them. They vow every thing in their power if they can be spared; they beg, they pray, they entreat, with sobs and bitter tears, to be saved from perpetual doom and impending sorrow. But all to no purpose. They are barbarously torn from the dear and fond embraces of every thing to them sacred and carried away.

Of course negroes (slaves), under ordinary circumstances, are not entitled to a portion of their master's estate; but the half-breeds, the quadroons, etc., the production and offspring of their own masters, have a seeming right to their inherent possessions, and, under these peculiar and shameful circumstances, it has become their inalienable birthright. With the half-breeds, one-half of our own white blood is in bondage; with the quadroon, three-fourths of our blood is in bondage; with the octoroon, seven-eighths of the white blood is in bondage. Now, did not these mongrels know, or were they wholly ignorant of the relationship they

sustain to the white race, and were thus separated from their homes and people, it would seem in a degree to mitigate the enormous shame; but, alas! they are known to all their situation, and the relationship they sustain to those from whom they are severed, and with them a dread horror fills the solitude. Well might the indignation of Christendom arise in opposition to these deeds of shame, barbarity, and cruelty by the enslavement of our own blood.

While the beautiful and fair daughters of the rich slaveholder are inhabiting a splendid mansion, sporting with the fashionable and the gay, moving in the higher circles of life, some of her own blood kin are in bondage, performing the menial service of the field, or as a kitchen wench. While they are reveling in luxury and affluence, and sporting in beautiful gardens, amid the sweet flowers that bloom and smile, these mongrels of close affinity are, by negro-traders, carried away in solitude to a distant and strange land. As these fair daughters revel beneath beautiful groves, to listen to the songs of birds, as they collect there to shelter themselves from a noonday sun, while those beautiful bowers are cooled with fountains and the sweet murmurings of pleasant waterfalls; yea, while she robes her delicate form in rustling silks of costly and immaculate beauty, and with gems of richest luster, jewels and golden clasps that glitter in the sunshine—a wreath or coronet of loveliest flowers decks her brow, a gilded glory beams around her head, she floats like enchantment before the sweet morning breeze, and sprinkled with dew by groves of spices—at this moment her own blood kin—yea, her own half-sister, the father of whom is the common father of both—has long since been dragged away to a for-

eign or distant region, now bowed down under the yoke of tyranny and bondage in open cotton-fields, performing menial service beneath the burning rays of a tropical sun, under the whip and lash, and whose history is dimly shadowed in the drear dominion of a strange land and southern clime.

It may be said that, as this African race is now freed and left in our midst, the blending together of the two races will be still worse. This is indeed a wrong conclusion. And why? For this reason: While these people were in slavery, or bondage, the white man could steal to the kitchen of the female slave, at a secret hour, and thus associate with her. If she chanced to bear an offspring, it too was a slave, and no one cared about the matter; in fact the owner of the mother would be glad of it, as he is made the owner and is better off by one more slave, this kind of property or stock comprising the bulk of his wealth. He would a little rather it had been a shade darker; but, even as it is, he is pretty well satisfied. The mother says nothing about as to who is the father, as the raising of the child will cost her nothing; for the owner, not the father, will take care and provide for it. Not only so, but she dare not tell who is the father of the child, as her life may be threatened if she should. And thus it is that this sort of association is carried on very successfully while she is in bondage. But now that she is free, if the same is practiced or carried on, who will now support the offspring? The mother has no owner now, so the support of the offspring comes upon herself, who, by her freedom, is made equal to the white people in the law; so she no longer keeps the secret for the father, but reveals the whole affair, and seeks a remedy and a support from the father for the child; and if he does not

readily comply with her request, her remedy is in the law, and he is brought to an account. As this change of things is brought about by the freedom of the slaves, or black race, in our midst, a restraint or check is at once to be seen in these particulars.

But what we had reference to when we spoke of its being impossible for this order of mixed races to take place, we wish to be understood to mean in the blending or confounding of any one type or race of people with that of another order, till one race is thus wholly blended or absorbed with others, and thus destroy one type of the human family, and the blood of that race still be in existence. So we still hold to the same faith. But as our Government tolerated slavery and involuntary servitude, they paid the penalty in another way, of which we will soon speak. The freedom of the four millions of bondmen in this great Republic is not alone attributable to man, though it was through the instrumentality and agency of man that it was effected; but the scheme for his deliverance was by a higher power, as we see it was not the intention of either of the belligerent powers, in the beginning of the recent rebellion and civil war, to bring about the freedom of the adopted Ethiopic race; nor was his state of bondage the question that gave rise to the disastrous and bloody war that followed the rebellion; but rather whether or not slavery should be more permanently established and more powerfully perpetuated, as this seemed to be the grand aim of the rebellious slaveholder. And so it was that the slaveholders of the South made a strike for their independence of the General Government, by an attempt to secede; and there being no power vested in them by the Constitution or Laws of the nation for any one State to withdraw at pleasure from the grand galaxy

of combined and united States, they were quietly demanded by the Chief Magistrate of the nation to return to their respective places and to their sworn allegiance to the Constitution and Laws of the Republic; and, refusing to obey, they were met on a war footing, and by force of arms, in a sanguinary conflict, compelled to return to their allegiance.

During the four years that the conflict raged between the right and the wrong, the slaves were set free as an inevitable consequence. And in this way it was, by an attempt to establish human slavery more permanently, and to have it confined to an independent dominion or government, where the iron fetters would be riveted more firmly and slavery perpetuated, that the physical and moral law that had so long been infringed stepped between the two belligerents, took advantage of their distracted condition, and demanded the final release of this unfortunate and long-oppressed isolated tribe of the black race, who belonged to the third type or branch of the human family. And in a moment, as it were—and at the moment, too, when the slaveholder felt sure he had human slavery where he could forever control it—Mercy steps forward for justice, and the bonds of slavery are broken, the shackles fall from millions of long-oppressed slaves.

Though this African race, the Ethiopic, is one of the subordinate branches of the human race, and the white or Caucasian type is by far his superior, this is no argument in favor of this or any other higher type or race exercising this sort of dominion over him, or subjecting him to tyrannical and iron rule. Nor is it given to man, though of a higher order, to institute means or forces to bring about the extermination of this the Ethiopic or any other subordinate race; for, as we have before stated, ex-

termination is a gradual process, and is the work of nature's own executing, and is not assigned as his right to carry this law into effect, with the direct intention to exterminate. But, as we showed in the example of all the lower orders of creation, that when the elements became so changed and so far developed as to ascend above those races existing in these developments, then it is that the harmony is lost and a steady deterioration ensues; and soon the law of extermination begins its ravages, until its work in rendering a nation or nations extinct is completed.

Notwithstanding there are degrees of intelligence, and, as we claim, those degrees were original or from the beginning of man, and though there are gradations among the different races of the earth is phrenologically obvious, and though there is a supreme highest type of human and intellectual development, and, as we have classified the different races, there are subordinates, we say notwithstanding all this, we, as the highest type, have no right to enslave, oppress, or crush other subordinate races, not even in the scale of human species and degrees. Nor have we the right to institute violent measures to exterminate these lower orders, as nature will look to this matter, and see that her laws are executed. And while they are now in our midst, it behooves us, and it is only in keeping with common humanity, to treat this subordinate or black race with becoming dignity. As we claim to be a progressive and Christian people, and are really a highly-civilized and intelligent nation, it is our duty, a conviction of which is enforced by all the laws and forces of Christian benevolence and forbearance, to treat all subordinates in our midst, and elsewhere, according to the rational demands of

justice and mercy. We mean particularly those of African descent, now at our mercy. For it must be admitted that all tribes, nations, races, and people were created free, and with certain established principles, and endowed with the inalienable right to life, liberty, and the pursuit of happiness. And when these rights or laws are infringed upon or sinned against by any nation, by carrying into bondage their fellow-man, and thus forcing him into involuntary servitude, and ruling with a rod of iron, as certain as there is a decree of nature, sooner or later, sure retribution will inevitably follow close upon the offense.

As an example we would refer to the devastating effects of civil war—of the American rebellion, the most formidable civil war ever waged by man in the history of human warfare. Long had our Government been looked upon as the admiration of the world, and, under our free and equitable constitution of government, peace and prosperity were the characteristic features of the Republic, and we felt secure from the ravages and desolating effects of war, and boasted of that pure tranquillity that long reigned in our midst, and that we were free from the scourges of the sword. And no doubt we ever would have been, had it not been that, in the beginning of the Government, unfortunately, we infringed the moral decree of nature by adopting slavery in the country, the penalty of which we had to pay; and thus the bright escutcheon of our country had to be blackened and tarnished, and our name enrolled in the catalogue and on the list of blood-stained nations of the earth. It is well to remember the vast amount of wealth of the country it cost to carry on this human strife, and the amount of human misery it involved; the thousands and thousands of lives that were sacrificed, amounting

to more than half a million of our people; the miseries and groans that arose from many a blood-stained battle-field, while the smoke from the artillery hung over the scene of carnage and ascended to heaven as evidence of the dreadful strife that was raging below. Not only so, but now behold the desolation and ruin that marks those scenes of warfare, notwithstanding peace and happiness had so long reigned in our land, and we felt as secure from war as have the Nestorians, which for ages past have been nestled within the fertile valleys and deep recesses, while the Apennines or Alps reared their lofty summits and colossal crags as nature's own battlements or defense against the invasions of surrounding nations.

But, unfortunate for us, slavery was in our midst. This was long fostered, and the southern districts prided in it as a source of great wealth, and looked upon the country as wealthy and powerful because it embodied the element of slavery. And this same boasted element proved an unwholesome one indeed; nay more, a fearfully disastrous one! The General Government tolerated the traffic of human slavery. Oh, this very expression causes a shudder and a thrill to run through all our frame! And why? Poor erring man, to suppose that this traffic could be carried on safely and securely, when it was in direct violation of the physical energies and of the moral teachings of common humanity! And thus infringing this law, as we said before, sooner or later, we had to pay the penalty. And so we did, in the recent bloody conflict and its desolating ravages, the ruins of which will long stand as so many living witnesses and monuments of erring man—his apostacy, moral turpitude, and inconstancy of original purity and birth.

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When, then, will man learn wisdom and follow the teachings of nature? When will he learn to cease trampling upon and infringing the law of nature, of humanity, and justice? In proportion to the light of revelation, and the soothing influence and developments of civilization, science, and learning, does man learn to adopt the proper elements of government, and to ward off strife, calamity, war, and bloodshed; and we are promised that the time will come when war will cease to the ends of the earth, when swords shall be beaten into plowshares and spears into pruning-hooks, and men will learn the art of war no more. As it is promised, so will we continue to look for its coming, as did the parents of mankind for the promised Messiah, after the fall; but as they died without the sight, and long periods of time wasted away, and nations were born and buried before he made his appearance, so it will, no doubt, be with us, who look for the promise and the time when war will cease among men. As time advances, and man is actuated by the unfolding development, so human warfare and human strife diminish. And in proportion to the developed and advanced condition of science, literature, and learning, so do vice, outrage, and crime diminish.

All along in the history of the past we have examples of infringing the decrees of a higher rule, by carrying our fellow-man away in bondage, as the example of the Israelites, during their sojourn in Egypt, that land of scourges, upon the necks of whom the yoke of tyranny bore with relentless fury. They were oppressed and overburdened by their task-masters, under the iron rule of Pharaoh, till they sent up their aspirations to be delivered. Their groans were heard, and a deliverance was

sent to their relief. Long was this country visited by plagues and scourges, of a most fearful nature, till these people were delivered from their long state of oppression and bondage. This example was far back in the history of events, not long after the deluge. According to Archbishop Usher, whose chronology we all choose to follow, these people were delivered from Egyptian bondage 859 years after the flood.

Long after this event we are furnished with another striking example, known in ancient history as the Babylonian captivity. These same people, or their posterity, were again carried into bondage; but at this time they had become a great nation, had built the magnificent and opulent city of Jerusalem, and the famous temple at which the Jews worshiped. This captivity took place 588 years before the Christian era, at which time these people were under the appellation of Jews, and sometimes were called Hebrews, Judea then being conquered by Nebuchadnezzar, then ruler at Babylon. Jerusalem being taken, the Jews were by him carried away in captivity. This is the famous Babylonish captivity spoken of in the Bible, which account also occurs in the profane authors of ancient history—by Rollin, the French author, and by Plutarch—making complete harmony with the sacred authors. Thus we see, in this example, that human slavery did not continue even as long as it stood in the United States till deliverance reached them, as it had been promised and foretold by the Jewish prophets, Isaiah especially.

In a well-plotted scheme by Cyrus, the Persian king, by cutting a canal above the city, he contrived to turn the whole waters of the Euphrates, which river ran at that time through the city of

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Babylon, emptying it into the Tigris, thus rendering the bed of the river dry by way of the channel, through which the Persian army gained access to the city, and reached the heart of it unperceived. Space will not permit us to speak further of the fearful calamities that followed in their train, after the fall of Babylon and the release of the Israelites from bondage, as it was declared by Omnipotence that he would sweep it with the besom of destruction. In after periods it was marked by ruin, and long since its site, or the ground where it stood, became a standing pool of water.

For the understanding of those who are not versed in ancient history, we should have added above that the city of Babylon was surrounded by a huge wall, which could not be broken or demolished by the battering-ram, or forces brought to bear by the besiegers; hence the necessity of turning the Euphrates, and thus gaining access by the dry channel.

We would here add that, at the end of the seventy years, these people were released and suffered to return to their home, country, and beloved city. Nehemiah and Ezra were here, with other Jewish captives, and as they returned to Jerusalem, they took with them some of the ancient manuscripts that now compose a part of the Old Testament; so they compiled the last of the Old Testament writings by Moses soon after they returned to Jerusalem. Herodotus, who gives us the first reliable profane history, and who stands as the father of history, began his writings about this period of time. So it is profane history has its beginning at the close of the sacred writings by Moses, or their complement by the above-named authors. The Jews, as we have before noticed, were carried into

bondage 588 years before the beginning of the present era, and, allowing that they were in bondage seventy years, then the close of the Old Testament writings, of which we have spoken, and the beginning of the profane history by Herodotus, was at a period 518 years before the advent of the Savior into the world.

But to return to past subjects. To show that the law of extermination is going on, and that we are approaching the evening or close of the present era or sixth day, and that the evidence is in the decline of all the races of the earth, from the highest to the lowest subordinate, which evidence we distinctly trace in the decline and almost extinct condition of the American Indian, as one of the subordinate branches of our order. Nor is he alone in this rapid decline; but the Malay, once a numerous people, is likewise rapidly becoming exterminated, and so sure as there is a decree in nature, and her laws are fixed and unalterable, so sure have the elements undergone a change, and will still continue to ascend and develop till the sphere becomes too exalted for his capacity, when he will sink into repose. The Malay was, in past time, nearly the sole inhabitant of New Holland and Van Dieman's Land, from which countries he has now nearly entirely disappeared before the Caucasian race and civilization. Like the American race, he has not only lost his nationality and become blended and confounded with the Caucasian and other races, but his nationality is gone, and the whole race has dwindled down to small numbers. Scarcely does a distinct type now represent him, either in New Holland or Van Dieman's Land; and, like the American Indian, but a small sprinkling of his blood is to be found among the white population

of these countries. Then, also, is this race giving way before the elements and the all-conquering march of European civilization and the still active energies of the Caucasian. But, as we will have occasion to speak of the five different races or branches of this great human family at a subsequent time, we will not now stop to show, in their classification, the different colors and different quarters of the globe and climates that the different races have usually been found and adapted to, but will give further particulars hereafter.

From the foregoing, we can distinctly see the work of physical extermination going on. Nor is this the work of man, nor is it chargeable upon the Caucasian race; for it is a well-known fact that if the people of this great nation, or United States, had been so disposed to exterminate the red man, most surely, with all his ingenuity, implements of war and destruction, and the physical force that he is and has long been in possession of, with the powers of his keen perception and Caucasian skill and mental energy to carry all into effect, and thus wage war upon this lower order, and really lower down the scale of human and mental energy, with no manufacturing establishments whereby to bring into use all the forces of defense—we say most surely, under all these circumstances, by this time could we have completely effected his extermination. But have we really employed all these means to render him extinct? Nay, verily! Nor is this race even molested by any order of the Government, further than to suppress difficulty and stay the hand of violence. Nor is the extermination of the Malay chargeable upon the white European race, but is the work of an unchecked, ceaseless, and invisible agency. And thus it is that the Malay, once a numerous people,

are now, like the American race, nearly extinct; and the time is not far distant when their last generation will sink into repose—will give back that essence which has long, yes for nearly 6,000 years, entered into their compositions. They will sleep that last, long sleep, to await the coming time when all others shall follow after these, after which will come that long-since-declared morning of the resurrection, in which they, too, will have a part.

We come now to speak upon a very critical matter, and a subject that interests all the millions of our nation, both white and black. It is a subject talked about in every family circle and at every fire-side throughout the domain of this great nation, and to-day is agitating the keen perception of the high and honored statesmen, even the Chief Magistrate at the head of our Republic. Not only so, but it has crossed the briny deep, and is heard in every intelligent European assemblage. And well it might. One universal exclamation sounds it in every ear. It is the negro. Those millions of freedmen, the recent slaves of a portion of the Republic, but now released from bondage, are in our midst. And what shall be done with them? One says exterminate them by physical force, another says colonize them, while another says let them alone, and let time work its changes. This last is a sublime conclusion. But, says another, let him remain in our midst, and then begins to preach negro equality and to elevate him to the level of the white race, and to adopt and tolerate amalgamation, till the negro blood is absorbed or blended with that of the Caucasian race. Heaven forbid! What a dreadful outrage this would indeed be upon the sacred rights of humanity! How degrading to the true dignity of a pure, refined, and intelligent type of the noble,

gifted, high-minded Caucasian! Only think of the coarse-grained, flat, woolly-headed, strong-breathed, black Ethiopian taking to his bosom the bright-eyed, sweet, and delicate form, the tender, refined, clear, and white-skinned, rosy-lipped, intelligent, pure type of the Caucasian! How revolting and repugnant to the soul! Emotions of refined taste and dignity, a strange tremor, paroxysm, or something else, seems to take possession of our whole frame. The hand can scarcely longer hold the pen, and the pen refuses a further record of such contemplations, and, of course, we can not longer dwell here.

What think you now about there being five distinct heads, from which flowed or descended the five types or branches of which we have spoken? (Perhaps we have not mentioned the Mongolian race, which constitutes one of the five.) Or what is now thought of all having *ascended* from one common head. As we have given you an idea, in the foregoing, of the highest race of intelligence, is this Ethiopic race, this coarse-grained, woolly-headed Ethiopic man or woman, your brother or sister? The Esquimaux, who belongs to the American race, the Fuegian, the Patagonian, or those species found after passing the straits of Magellan and arriving upon the island of Terra del Fuego, are they, too, your brothers and sisters—the brothers and sisters of the before-described beautiful, refined, delicate, white Caucasian? The people upon this island are said to be the lowest in the scale of human depravity of any other found upon the earth. In their form they are scarcely above the brute, much less above the connecting link to the human race, as traced in some of the monkey tribes. In their habits of living they are indeed degraded and filthy. They do not, perhaps, slay their own species, to eat

the flesh, unless driven to extremes; but when an old man or matron, living in wretchedness and filth up to old age, dies, covered with filth, their survivors eat of their bodies, thus being Cannibals. This people are also an isolated tribe of the American race. Are they, too, brothers and sisters to the Caucasian?

But to return to the black race in our midst. We will now give our mode of getting rid of them. To exterminate them by physical force is not at all in keeping with the present high-minded, civilized, enlightened Christian spirit which now exists in the bosom of this highly-exalted people, now in the middle of the 19th century, and can not and never will be adopted; and even should we chance to do so, we would again commit as great an error as we did in first carrying these people into bondage. As we said before, it would be infringing the law of nature for man to take it upon himself to exterminate a people; and if we should attempt so to do, sooner or later would we be called upon to pay the penalty. So, again, neither of these rules will work successfully. It is, indeed, a sad state of things to have him here, or to have the two races thus situated together; for, as a general thing, the white race are unhappily situated with the black, simply on account of the same unfolding law of progression and development. The element of the white race is above the capacity of the Ethiopic, consequently the white race is out of its sphere to associate with the black, and thus are they unhappy in that element. It is equally so with the black race. They are an inferior or subordinate order, and belong to an element not so exalted as that of the white race, consequently they, too, would wish to be away, as they are out of *their* element or sphere.

They are unhappy, too, notwithstanding they are associated in a higher order of things with us than really belongs to them. This is just the cause of their unhappy state, as their developments are not equal to the sphere in which they are impulsively thrown. But to get rid of them seems now to be the question, and thus we would proceed with our mode. It is progressive and slow, and will require many generations, or at least many generations will likely pass away or sink into repose, before they will thus be renewed. But having committed the error or infringed the moral law by enslaving them, we have not yet got rid of the debt or paid the penalty, notwithstanding the recent bloody conflict and desolating civil war through which we have just passed, but are still to be punished with them in our midst, or have them colonized somewhere near. But even to colonize them will not relieve us of the responsibility, and the only remaining alternative is to patiently await the time of his final extermination—to treat him kindly while with us and while he is a subject of the laws of the nation; to give him at least a representation in our Congress, but perhaps not allow him the right of direct suffrage, as he must be subject to the laws of the nation and be compelled to live in obedience to their requirements, and to suffer their penalty, in the event of having violated or infringed their injunction, and thus have forbearance and patience. The time will surely come when the race will rapidly decline; for just as sure as there are subordinates in the human race, all will not be exterminated at the same time.

As the American Indian, one of the subordinate branches, is now nearly gone, so the Malay is rapidly following, and will soon pass away, thus leav-

ing but three remaining types or races. Then the Ethiopic, one of the lower branches, comes next in order, and the law of extermination will soon mark him, when its work, as has been witnessed in the two examples of the Malay and the American race, will be carried forward with great energy and force. As there is but a sprinkling of the Indian and Malay blood left behind them, so we believe there will be but little of the negro blood left after he is gone. It is true, in some parts of the country, there is considerable to be seen at this time of the crossed races, especially where slavery so long and recently existed; but, as we said before, circumstances greatly favored and facilitated this sad work, which circumstances now being changed, will greatly tend to a reformation. These changes were brought about by the freedom of the black mothers who bore the offspring of the white man, and who was favored and hidden in his deeds, both by the darkness of night and by slavery, but now as he is liable to exposure by being called upon to support and father the poor little innocent woolly-head, of course his natural sense of pride and dignity will be his restraint.

It should be borne in mind that many strange occurrences transpire under certain circumstances that would not under different arrangements. From ancient history, and from the sacred writings, we gather the evidence that no race of people that was carried into bondage and enslaved by their fellow-man, where involuntary servitude was enforced, was ever forgotten by the great Ruler of the universe, notwithstanding he was long in inflicting or visiting the slaveholder with vengeance and in sending a deliverer; but, sooner or later, it came,

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and that, too, when it was least expected. The Israelites were a long time under the rule of Pharaoh, and oppressed by the hard and cruel taskmasters, and the yoke of tyranny and oppression weighed heavily upon their necks; but they were neither forgotten nor forsaken by the Ruler of all nations, who tolerates not the ire of serfdom among the races of man. Finally, we see them marching out of this land of scourges, and safely conducted to an inheritance long promised to their fathers. Likewise the Jews remained seventy years in bondage, being carried away into captivity by Nebuchadnezzar, then king of Babylon. History informs us that but a moment before, as it were, they had but little or no hope of their freedom; but deliverance had been promised, and surely it would come; and it did come, at a time when least expected, and they were peaceably permitted to return to their homes, and to restore their scattered people, rebuild the city of Jerusalem, and rebuild the temple and the wall which formerly surrounded the city.

Was ever a thing more visible to man than that the finger of God, or a mysterious agency, was figuring in the affairs of America during the late rebellion and civil war? Was it not to be seen in the delivering of four millions of people from a state of bondage? Most surely the hand of God was visible in the consummation of these strange human events, as the war was inaugurated by the slaveholders themselves, and that, too, to more powerfully carry on human slavery, and, if possible, to perpetuate it to an indefinite duration of time. The result of the rebellion was the final release of their own slaves, and the abolition of slavery throughout the dominion of slavery, and

that, too, at the very moment when they felt sure they were more firmly riveting the chains of slavery, and the slaves themselves felt that their release was hopeless. But it seems that the great Ruler, as in the case of the Babylonian captivity, had long been arranging an invisible scheme for their relief, and had really ordained a deliverer named Lincoln, the Cyrus of America and the Moses of the 19th century. If the hand of God was not in this matter, we must confess that never before in the history of time did we behold so much good result from a bold attempt at evil.

The Malay race of the human family, of which we have spoken as one of the now almost extinct branches, inhabited, as a general thing, Borneo, Java, the Phillipine Islands, New Zealand, the Polynesian Island, and a part of Madagascar, have now disappeared from New Holland and Van Dieman's Land. And from those countries or islands he now inhabits he is rapidly disappearing. This is also one of the subordinate branches, and some authors, anatomists, etc., have placed them even below the American race, but as bordering on the connecting link. As we claim, and as all things indicate or declare, that the weaker will become exterminated and disappear before the stronger, this is one of the evidences that he, the Malay, is a subordinate branch. As we now have them classed, the American Indian being still lower in order, he, it seems, will be first exterminated and rendered extinct; and the present indications seem to look to this end. The Ethiopic race comprise the negro of Central Africa, the Caffres and Hottentots of South Africa, and the natives of the islands of the Indian Archipelago and the Pacific Ocean.

In the order of creation, by the laws of development which pervade the vegetable, animal, and all other kingdoms, we have shown that a higher order is the unfolding of the next lower. We know of no order of created beings in the animal kingdom which consists of but one single species, but each order, or distinct race, has its numerous species. For example, in our midst, and at the present day, we have the ox, with his many species, and these are, or seem to be, his subordinates, or inferior species, such as the buffalo, musk-ox, moose, zebu, Birmanese ox, and so on down. This is one distinct order. We have also the horse, with his species or branches, such as the ass or donkey, the zebra, etc. Still higher, and nearer to man, we have the monkey race as a distinct order, the highest type, with its numerous branches or subordinates. We might give the ape genus or orang-outang as the highest type, and all the monkey race, down to the lowest species, as so many branches of one distinct order or type.

As we have said, from a lower order is developed a higher, we may take one species of any order of beings, and, by cultivation, treatment, and change of circumstances, we can greatly improve it, but we can not change it from just what it was originally created. If it was the highest type of a distinct order in the beginning, it will be the same in the end; if it was a subordinate branch of a higher type, though you may greatly alter or develop it by change of circumstance, still you can not elevate it to a higher branch; but when you have put all the improvement upon it that it has the capacity to receive, it is still the same subordinate branch. So it is; you can improve a lower order, but you can not elevate it to the next above. For example, if

the monkey race has ten species, or branches, they are all called the common name of monkey. Now, by treatment and circumstance, and all the change that can be made in this way, we can not elevate a lower branch to a higher, and thus make out of ten branches nine, or only five; for if this was the order of things, then as easily could we elevate the whole race first till there would be but five, and then from this number we could, by improvement, elevate them still to the highest type, and thus, out of ten species, blend them all into one. But, as this is not in harmony with the law of progression and development, we need not spend further time here.

And now we come to consider the human race or type, with all its species or subordinates. Is it not consistent with a rational mind to suppose, as man is the unfolding or ultimate of all the subordinate or lower forms of creation, and was developed or created from the dust of the earth through the long avenue of death and reproduction, that he was created in the beginning just as we see him, in the highest type or Caucasian race, and that all the four inferior branches have descended from this one highest type? But as there is a great chain of connection running through all creation, as we have shown before, there is a connecting link which unites a higher order. Understand, the highest type of a lower order does not immediately connect with the highest type of the next higher order, but the highest type of a lower order connects with the lowest subordinate branch of the higher. Let us not be misunderstood. We say every distinct type of any and all orders that we have any account of, has their many branches or species. Nor do we believe man was created distinctly man, or, as we

now see him, in his developed state, only one distinct type or species of the order of mankind; but rather that there is a supreme highest type, with at least four branches, we, the pure, high-lived, refined, beautiful, and intelligent white or Caucasian being that type, and the four other races being subordinate.

As we have shown that the connecting link is between the highest type of a lower order and the lowest branch of a higher order, and as the human race is most likely connected with that of the ape genus, or monkey race, how would you like to agree that you, the Caucasian race, are immediately connected with the monkey or lower order of beings? Most surely we would prefer not claiming quite so close a connection with the lower order. Not only so, but the anatomist informs us that the resemblance between the highest type of the monkey race is so nearly that of the lowest branch of the human race, that it is difficult to tell wherein the distinction exists. The brain in the lowest order of man is developed about one degree above that of the highest type of the connecting link; in the second order of man it is developed one degree above the lowest; in the third order it is a degree above the second; in the fourth it is still a degree above the third; and in the fifth, the highest type, or Caucasian, is exhibited a brain still above the fourth, and the farthest remove from the animal, or connecting link.

We know that it will be claimed that circumstance and destitution have much to do with bringing about a low and degraded state of human wretchedness, and that by changing these conditions and elements by which they are surrounded, we could improve their condition and elevate them—for instance, the

negro to a level with the white race. But how very-irrational is this thought! We admit, of course, that his condition could be greatly changed and improved; and it is the duty, too, of his superiors to give him all the help in their power to improve and develop those inherent qualities and higher attributes, and the noble principle originally implanted in him. But, as we said before, after all this change has been effected, and we have greatly elevated him, he is yet, as he was created, distinctly a negro. He was created one of the subordinates of our race, and, though we have greatly elevated him, in refining his manners and enlightening his mind, till now he is, in this point of view, in advance of many of the more unfortunate white race, he still is a negro, and just as much belongs to his distinct branch as he did in the beginning. We have not made a Mongolian of him, nor have we made him a Caucasian; he is no whiter than he was before. You can not elevate a lower species to a higher; if so, a long series of time ago would the lowest branch been elevated to the next higher—to the Malay, and the Malay to the Ethiopic, and the Ethiopic to the Mongolian, and the Mongolian to the Caucasian; and thus we would have but one type.

Perhaps it will be argued that, as all these species or branches of the human race are of different colors, this is the chief or only difference between them. But every intelligent reader knows, especially the anatomist and naturalist, the physiognomist and phrenologist, and all scientific men, that there are different degrees of intellectual endowments among the different races of mankind, and that there is a difference of original, innate, and moral capacity. Not only so, but there is a difference in the very essences that enter into and com-

pose the organization of the different species—a difference in the skin and texture of the flesh, the organization of the lower orders of the human or any other race of the animal kingdom. The grosser substances compose these, while a more refined essence enters into the composition of the still higher type. There is a very striking difference in the grain of the flesh of even the lower orders, or inferior animals, among us at this day. We do not mean between two distinct orders—for instance, the swine and the sheep—but between the highest type and the lowest species of that same order. And it is the same with the different human species. And thus it is, there is no natural harmony existing, or law, by which they can all be associated, mixed, blended, or confounded together by intermarrying. Nay, more; it is contrary to the established law of nature, and is a decree which we can not safely break, and a circumscribed bound that we are not permitted to pass. We are glad that it is so. But we are fully aware that crossed races and mongrels have and can be produced; so, likewise, our fellow-man has been and can yet be carried into bondage; but, as we have shown, it seems to be contrary to the decrees of moral justice, and so, we believe, it would be equally infringing the decree of nature to attempt to confound, as a general practice, all the different orders of mankind together.

We say there is no difference in the skin and grain of the flesh, and even in the blood, of these different branches. From the skin of the purely white race is exhaled a pure and agreeable odor, while from that of the lower orders it is very strong and offensive indeed; and from his skin a great amount of this rank odor is exhaled, as it is, of

course, distilled through a coarse system and unrefined, coarse-grained flesh. Now, we would ask any one, male or female, who has the least degree of Caucasian refinement, delicacy, taste, and purity of birth from high, noble, and exalted parentage, how can you, for a moment, think of sacrificing your noble inheritance, your inalienable birthright upon the altar of negro equality?

And yet the negro was created free, and we wish him to enjoy his liberty or freedom; and it is commendable in us, his superiors, to treat him as it becomes an intelligent people—to elevate him, so far as he is capacitated, and to enlighten him and give him his just deserts. It will, of course, be better for him and far better for us; for we are clearly taught that ignorance, superstition, and low debauchery are the basis and seat of crime; and in proportion as the light of revelation illumines the soul and understanding, and education and science advance, so do outrage, wickedness, and crime recede or diminish. Though he was created free, and endowed with the inalienable right to life, liberty, and the pursuit of happiness, he was created, as we said before, a subordinate.

Now, it may be thought by some that, as we have five different races of the human family, it is necessary that there be five distinct creations from which all the population of the globe descended. But this is not at all requisite, if you will but follow and understand us, as we have worked out and solved this mysterious problem. Adam and Eve, no doubt, stand at the head, and are the parents from which descended the Caucasian race; but it will be understood that it was the work of ascension or unfolding, and not descension by which the five different orders were produced. Understand us,

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the unfolding was by ascension, not descension, as we have shown in the unfolding order of creation. As every distinct race has its many species, so there are at least five distinct races or species of the human family, which are the unfolding or development of the lower orders. From the highest type of the ape genius, or connecting link, to the lowest order of man, develops the ~~first~~ human species; from the first, the second; from the third, the fourth; and from the fourth develops the fifth, or highest type.

We should now understand that if the highest type, the Caucasian, were the first order of man, and all the lower orders descended from this highest order, then all would be equal; but it will be understood they were not the first, but the last; for if there is any head for the beginning, from which flowed the five distinct races, it is in the very lowest order or branch. But the other four branches did not descend from this lower branch, or they would still be lower, and the Caucasian would be the lowest. They ascended, consequently the first species of the human race is the lowest, and the last is the highest. They are all the unfoldings of the lower orders of creation, and are reached, by a series of developments, as an ascending process to the first or lowest species, which borders on the connecting link, and then to the second, the third, the fourth, and the fifth, or highest type, thus being a distinct order of creation, with its many branches or species. Thus, we see, all is the unfolding work of creation. ¶ And now, having discovered and established the origin of the five distinct human types, or species, it is easy to understand that from each distinct race descended their numerous posterity. Now understand that multiplying in this is *descension*, but the

unfolding order of creation, by which the different races of man were arrived at or created in the beginning, is *ascension*. And thus it is, if there were even fifty distinct branches belonging to one distinct type, there can not be more than one common head, and all are species of one order. Adam and Eve may stand at the head of the Caucasian race, but this does not make them the parents from which all the lower orders descended; but they are the last, as the ascendants of the lower orders. We wish to be distinctly understood to speak of the lower races, not their descendants or posterity. As we are taught in revelation, Adam and Eve are the parents of mankind, particularly their descendants. But it may be said that we are told that they stand at the head of the great human family; and so they do. As they ascended or unfolded from other lower orders in creation, and being last, *not first*, they are just what we have been contending for. Then they are the parents of mankind, but only in the light that they stand supreme above all, being, as we have said, five orders above the connecting link to the animal, and four above that branch or species which borders on the connecting link.

And now, if all understand the foregoing explanation, it will be seen that, if we attempt to trace out the parentage or origin of the human race; and learn from whom they originated, we must commence at the highest type and trace backward, till we reach the lowest order, and then from him still lower, to the connecting link, which, as we have said, for example, is the highest type of the monkey race; then down through this race of beings to their lowest species, then to the highest order or race, as the connecting link to the monkey race; and so, in this way, till we reach the very

lowest order, at the dawn of the present era or sixth day; and then to the highest order of beings, at the close of the fifth day; and through the fifth day back to the dawn of the same day, to the lowest being in the beginning of that era; and then from the lowest order at the dawn of the fifth day to the highest order at the close of the fourth day; then from the lowest order in the morn of the fourth day to the highest at the close of the third; then back through the third day to the lowest order at the dawn of that day; then back through the third day to the highest order at the close of the second day, and through the second day to the lowest at the dawn of this era; then through the developments of the first day, there being no animal life or living beings in this day developed, only vegetable matter. Then we trace him to the vegetable, from which was unfolded the first lowest order of animal life, organic beings; and then through the vegetable to the mineral kingdom, from which the vegetable was developed or unfolded; and then from the mineral to the first condensed and consolidated state of our globe, by a cooling process in the upper crust, forming earth, from which was developed the mineral kingdom; then through the cool and condensed condition of the earth to the igneous mass of liquid fire which composed this sphere, before it had cooled even in its upper crust or surface; then back to the great luminary of the day, or the sun, as we said in the beginning, from which it was thrown off as a detached portion of that mass of liquid substance that composes the sun; and from the sun to the original vortex, or inexhaustible fountain from which the sun emanated; and from which emanated innumerable suns and cir-

cles of suns, each with a retinue of revolving worlds, which now decorate the boundless immensity of space, and roll beneath the eternal arch of heaven with the low murmurings and the solemn aweings of the everlasting, immutable, coeternal, actuating, ruling principle and living spirit, energy, and Godhead, who is the living, inexhaustible fountain from which or from whom flowed or emanated all things; and who is omniscient and omnipresent, the builder of the universe, and whose Spirit pervades all space throughout the voids and domain of his universal empire.

And it is in this backward movement from the highest type of the human structure, anatomy, and intelligence we trace their head—aye, their Father. Nay, more—not only the Father of our existence, but Creator and Father of all existing orbs, moving, rolling worlds, far beyond the reach of mortal eye and the range of the telescope—in yon blue vault, where blazing suns unnumbered shine and mighty worlds are running their solemn rounds! And now we can begin to sum up the wisdom and energies of the great Creating Spirit and Ruling Principle; and from the account we have passed through in all the preceding, and all this movement from the beginning of the world to the unfolding of man, 6,000 years ago; and from that period to the present day, with all the history of man, and the many accounts of strife, bloodshed, carnage, and desolating wars, of which we have said but little yet. And all this, as we have said, is to create and carry on one world, and a small one, too, as many others which are visible in the distance are more than a thousand times larger than this. Then consider that there are millions and multiplied millions of these rolling orbs, and that the

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same Eternal Being created them also, and controls them by his omnipotent power. What, then, must be the strength, wisdom, and character of this inexhaustible fountain and this stupendous energy? And more: when we reflect for a moment, and come to the rational conclusion that many, if not all, are inhabited by millions of living beings, perhaps similar to those races of our earth, and with an intelligent order, too, perhaps far superior to the race of man on this globe. And thus it is we can arrive at some conclusion as to what is meant or implied by the great Creator, the eternal Deity, etc. Stand in awe of him, ye worlds and races of man!

THE ULTIMATE DESTINY OF MAN—THE IMMORTALITY OF THE SOUL.

We are informed that there are three distinct currents, corresponding to the rays proceeding from the sun. The first of these rays is light without heat; this produces color. The second is light without color or heat; this produces chemical action. By the force of this chemical action the exhalation of the vegetable kingdom becomes suitable for the inspiration of the animal kingdom. Thus we are able to perceive, though obscurely, how animal or organic beings are unfolded or created from vegetable matter.

But there is a mystery here involved that the finite mind can not well penetrate or solve. After an organic structure or being is unfolded or created from the vegetable kingdom, it is still without life till this principle is breathed into it. And now the question arises, Whence cometh this life? The most rational answer would seem to be that it is the breathings of the spirit of God into this organization, just as he breathed into man the breath of

life, and man became a living being or soul. And so we would conclude that the life of the animal is simply the actuating principle, spirit, or soul, which is the breathings of the great Eternal Spirit that enters and pervades all things and all space. So we would conclude that all animated existence, from the lowest order of the animal kingdom to the highest, is in possession of life, spirit, or soul; but at the death of these lower orders, the body is disorganized, decomposition takes place, it is dissolved, and the essence that entered into its composition returns to the earth, and, of course, the spirit that made it a living being returns to God, who gave it, it being the Great Spirit himself, or a part of him, if we may so speak.

Then, it will be said, we would thus make these lower orders to possess an immortal principle or soul, and live forever. Not so. As the organization which this spirit actuated and made a living being was of a very low and imperfect order, and at death loses its identity, the spirit goes back to the original Spirit; but the animal is dead to all eternity, never more having any knowledge of once having an existence. Then, when all the different orders of creation that existed during the second day of creation are swept away at the close of that period, their bodies, or the essence that composed them, returns back to its original dust, and the life, which was a part of the Great Spirit, returns to its original giver; but then, at the dawn of the third day, all this substance and essence that composed these numerous organizations is resurrected and unfolded, a higher and more perfect order of beings, as we showed in the beginning of this work, by the law of development and progression. Now, these are the same beings that existed in the second day,

only they have changed and developed to more beautiful and perfect beings; and this is a species of transfiguration of the body. Having again come forth, they again become living beings; the same spirit that dwelt in them before dwells in them now, the third day or era; and thus it is they may be said to have their spirit back again, as it is one and the same distinct actuating principle, life, spirit, or, if you wish, soul. Thus we have a striking example of the transmutation of the soul; but this transmutation is applicable to the lower orders of beings.

It will be borne in mind that notwithstanding there are the same races of beings, and the same spirits or lives that existed and dwelt on the earth in the previous or preceding period, they have no recollection of their former existence, having lost their identity at dissolution or death; and though they had a part in the last resurrection, they have no knowledge of former life. We have reference to the substance and essence that composed these beings when we speak of their resurrection. And thus, in like, it will be with the human race, whom we said would not be robbed of his inherent right, but would have a part in the coming morning of the resurrection, which will be the dawn of the next era or seventh day.

And so it is that life, death, and reproduction continue up to the unfolding of the highest order of inferior animals to the connecting link to man; but none of these orders retained their identity at death, but cease to be forever. And even the connecting link to man, allowing it to be the ape genus, or highest type of the monkey race, even this animal, that possesses a keen perception, loses its identity at death; and though it has life here, which is spirit or soul, when it dies it is dead to

all eternity; and notwithstanding it has a superior gift in mental powers of instinctive knowledge, and even is susceptible of progression in this life to rather a higher degree, and with all its wit and cunning, it seems that it would retain its identity at death, that it deserved a part in the coming resurrection, and that its life, spirit, or soul would be immortal. But not so. Like all the other lower forms of life, at death it, too, is doomed to live no more, and at death loses all knowledge of a former existence here.

We say that the lower orders of beings that lived in nature's previous days lose their identity at death; and so they do. And then we say they are dead to all eternity; and, at the same time, we say that at the dawn of the next day, or era, all these forms and orders that existed in the previous day are resurrected or called into life and being, only having been changed and modified by the ascending law of progression; and so it is. Then how is it that we say they died during the time or period and at the close of that era, and that they were dead to all eternity? Simply in this way: Though its life or spirit liveth as God endures, and its body or organic form becomes disorganized, dead, and given back to its mother earth, the substance that composed it, and then at the dawn of the next day was resurrected and again called into life, when it comes into life it knows nothing of ever having had an existence in a former period. And thus it is the body, or its constituent elements and essence, are resurrected, its remembrance or knowledge of former life is not resurrected to recognize the body.

Now, we plainly see that the lower orders, even up to the highest types of the ape and the connecting link to man, as they die, lose their identity and

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are dead to all recollection of their former existence. None have the promise of that life or spirit which will live forever but man, and his soul is immortal because he retains his identity at dissolution of the soul and body. And though the body is dead, and the elements and essence that composed his organic structure become decomposed and are given back to its original dust, and the spirit to God, who gave it, the soul still has an existence and a full, complete, and perfect knowledge of its present and former existence, even of the period of its incarnation while it tabernacled in the flesh. And in the morning of the resurrection both soul and body will have a share in that imposing and overwhelming metamorphosis, as they will be reunited. The soul will recognize the body, and all that passed here on this mundane sphere will move up in review before the recollection.

And now the right to the immortality of the soul with man. And why with man alone, while all lower forms are deprived of an immortal principle? We say, how are we to reconcile this? It is easy, and by a philosophic rule. All the lower orders are composed of the grosser material. The lowest is composed of the grossest substances that enter into organized beings. These are the orders of the second day, in which was developed the first (very stupid) order of beings. Those that existed in the third era are an improvement on the first—more perfect and of a more refined substance, having progressed to a higher degree. Those of the fourth period are still more perfect than those of the third, and those of the fifth are much more refined, beautiful, and perfect than those of the fourth—a difference in the texture and grain of the flesh; and those, as we see them, of the sixth or present day

are very beautiful and perfect, compared to these lower orders in nature's previous days, and the essence that enters into their compositions is much more refined; and so on to the creation or unfolding of man.

And now comes the answer to the question now at issue. Man, then, is composed of the refined essence that passed through all the lower orders, through the ten thousand series, through the refining, sublimating development, from the grossest or lowest to the highest, till man is reached or created. And thus man is pure, and the essence embodied in him is of the highest refinement. From the earth, as we have shown, the first or lowest order was developed, and from the lowest to the next higher, and so on, till man is created or unfolded. And, of course, as we are taught in the sacred writings, man was created from the dust of the earth, and was made, too, in the image of God; and, like all the lower orders, God breathed into him the breath of life, and man became a living soul. And, as we said of the lower orders of creation, after they were formed or organized, life was given them by the breathings of the Great Spirit into them and they became living beings, but they lost their identity at death. And so to the present day, all living beings have life, spirit, or soul, but they lose it at death, man excepted, and are dead for ever.

But we have not yet distinctly answered the question why man retains his identity, and why we hold to and establish the doctrine of the immortality of the soul. It is, more directly, this: Man was created in the image of God, and many understand this to mean, even in this day of light and knowledge, that he is the image of God in point of bodily form,

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stature, his general appearance, and in his physical and organic structure; but this is, indeed, a strange conclusion, and of seeming irreverence in its very nature, that the Eternal Deity is in form like that of man; that Being who is a spirit that pervades the universe; that Creative Energy who is an inexhaustible fountain, a living principle or Spirit from which flowed the universe, with all the flying orbs that range beneath the blue dome or arch of heaven, and are whirling with all the peaceful harmony of order before his awe-inspiring Spirit! How irrational, then, to speak thus of his image! But rather do we understand as God breathed into man the breath of life, he became the image of God in point of purity of spirit and immortality of soul or existence; that as God liveth forever, so man is created in his (God's) own image; and when soul and body are dissolved, and the body returns to its original dust, the spirit imitates God in its immortal existence, and goes to God who gave it.

Now, we clearly understand that, notwithstanding he breathed into the lower orders of beings life or spirit, they lost it or their identity at death, as God did not say, as he did of man, that they were created in his image; and, consequently, the term image implies an eternal existence, and raises the doctrine of the immortality of the soul of man above the highest disputation of mortal man. But we say of man, as he was created pure, holy, and upright, and was placed in almost the heart of Asia, in a beautiful and mild temperature, among beautiful streams and gently flowing rivers, where the country abounded in all the beautiful verdure, delicious fruits and flowers of rarest beauty, with a rich, fertile soil, and in the nursery and garden-spot of the world—yes in the Garden of Eden,

which abounded with all the abundance of luxuriance for his subsistence, which was arranged and planted by the careful hand of Omnipotence—good and evil being set before him—and instructed carefully of the virtue of the fruits of the garden, which were wholesome for his use, and would contribute to his longevity, peace, and happiness, and warned of the evil or forbidden, and told of its effects—in the midst of this beautiful bower, man's original paradise, he was left to enjoy its untold delightful scenery and blessings.

And here the poet celebrates, in poetic beauty, the Golden Age which seems to be the happy period or sojourn of the innocent pair in this earthly paradise, consisting of 7,010 years, during which period they dwelt in purity among the enchanting scenes and loveliness of this their primitive home. And at the close of this period, we conceive, they gathered and partook of the evil fruit of which they had been warned. They were then involved in wretchedness, guilt, and sorrow—turned out of their peaceful paradise—and became wanderers in the world, and man henceforth was to eat his bread by the sweat of his brow. From this circumstance human depravity and wretchedness became apparent; and after the earth became peopled, desolating wars ensued, and from that unhappy period has been one continued tide of human misery, which has flowed like a river of blood. But it is often said that this was no fault of man, as the Lord placed the evil before them, and knew at the time they would infringe the law or partake of it. Thus they would make the Lord the author and cause of all misery that flowed from this sad and memorable event. But we have a different view of the matter. The evil was absolutely necessary for the

existence of the good; for if we were placed in the midst of a beautiful land or garden, as they were, that flowed with beautiful streams of sparkling water, and abounded with all the delicacies and luxuries that our insatiate cravings would seem to demand, and the earth was rich with verdure, and a balmy temperature reigned as perpetual spring, and lovely bowers and sweet shady groves decorated the surrounding beautiful scenery, and numerous flowers bloomed, of a thousand delicate tints and hues, and of rarest beauty and sweetest fragrance, filling the surrounding air with their rich exhalations—and a thousand species of birds, of beautiful plumage, filled the air above and perched upon the branches, and fluttered amid the dark foliage, and thrilled the soul with their thousand songs of rapturous joy—we say, in the midst of all this, if there was indeed no negative good or evil, as we mistakingly call it, nothing to constitute a contrast, then we, as they did, would sooner or later become dissatisfied for want of greater variety, and would sink into stupor or seek variety, Adam and Eve-like, even if it was to bring ruin in its desolating train, as ruin would be better than no variety at all, or nothing to contrast the beautiful and surrounding scenery in the midst of which for so long a period of time we had dwelt, those beauties having lost their enchantment to the insatiable thirstings of human inclination. And now, is this not agreeable to the variety-seeking desire of mankind?

And thus it is, as we said before, that evil or negative good is essential to the permanent establishment of good or enjoyment. But it established another principle, still higher and of deeper importance to man, which was handed down from

that memorable and eventful period to the present day; and it, like the other principle, pervades all branches of the human species, orders, nations, kingdoms, empires, people, sects, creeds, religions, and individuals. It is this: Man's free agency; for had the parents of mankind been restrained in their first act of disobedience, this would have destroyed all that really makes man a noble, independent, and dignified being. And though we may say of the parents of mankind that they were originally upright, pure, and holy before the fall—no pain, no sickness, no death known; no foundation for human misery—and by the fall they involved themselves and their posterity, and the unborn millions which were yet to come upon the earth, in sorrow—to be plunged into misery and wretchedness—better all this than to have restrained them in their first transgression, though it involved the world in ruin, fixed the destiny and sealed the doom of the races of man to the last generation—better, we say, even all this, than to have instituted restraint, by virtue of which, we say, man's free agency would have been destroyed, and he and his posterity been wielded as mere machines by the same powers of restraint. And though the evil was placed before man, and he had the power to partake of it and cause his fall or ruin, he likewise had the power to refrain from it; but, being left as a free agent to act for himself, he chose, by way of variety, to infringe the moral injunction; consequently, as in all other instances of infringement, he is doomed to pay the penalty. We are to this day enjoying that same free agency; and the man who plots his own self-destruction is not restrained by any miraculous interposition, but is left to erect his own scaffold, suspend the halter,

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adjust the same, to tie the fatal knot, and launch himself off into eternity.

We now do hope that the foregoing will set aside all that seemed to be chargeable to the great Giver of every good, whether direct good, as we see, or negative good, which, indeed seems in obscurity. One example we will give in a word. The Southern or slaveholding people of our Government arose in arms in rebellion against their Government, with the intention of riveting the chains of human slavery still more desperately upon their victims. What was the result, or ultimate? It is thus we see or discover the Almighty Creator in his works. Dark clouds rest upon his hallowed and inaccessible brow!

Man is placed at the head of animal creation; and, as we have shown in the preceding, there is a chain running through and connecting him with all the lower forms, back through the animal, vegetable, and mineral kingdoms to the beginning of the world. Of all the numerous orders that inhabit this great globe, man alone sheds the tears which arise from emotions of sensibility, which other animals know nothing of.

THE GOOD EFFECTS THAT RESULTED FROM THE INTRODUCTION OF AFRICAN SLAVERY INTO THE UNITED STATES.

It will be understood that, during the history of the past, the great division of the globe comprising Africa has remained, as the continent of America did, for thousands of years, in a dark, unsubdued, and uncultivated state, with deep forests covering the face of nature, while lawless tribes roamed as barbarians over much of its wilderness tracts of

rich fertile soil, and but little or no trace of civilization reared itself amid the extensive wild and frightful domain. The hand of God is ever to be seen in the events of man and in the movements of the world. For a long series of time, as we all know, this Western World lay in an uncultivated state. No country on the globe, perhaps, at the same time, had greater natural advantages and resources to facilitate the commerce, welfare, prosperity, and happiness of civilized man than it did at that time. But it was inhabited by numerous tribes of the red man, who were unenlightened, uncivilized, and without the arts and sciences by which to establish law and order for the education and happiness of their people, nor to subdue the forest and reclaim the land from a wild state of nature. They left the rich and fertile soil to lie undisturbed, and depended on fishing, hunting, etc., for their subsistence. The deep forests and wild regions of the whole continent were one unbroken wilderness, in which the hunter savage pursued his game, roamed within the forest solitudes, erected his wigwam, built his fire, danced around it, and sung his songs of war. The rich soil was undisturbed, and her numerous rivers moved on in silence, while the shores were skirted with a deep, mournful forest, the slumbers of which were unawakened save by the murmurings of wild beasts, the shrill notes of the wild tribes, or war-whoop of the hunter savage. The dark foliage hung, as the drapery of nature's own weaving, over these bright waters and beautiful streams, with no commerce, and no beautiful steamer or floating-palace of the white man, the work of science, the development of civilization, to be seen; but all was silent, and desolation and gloom reigned supreme.

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We spoke of Africa now being in a similar state to this, and will again refer to it in another place.

The hand of God is to be seen in all things pertaining to the movements of nature, the government of man, the reclaiming the fertile soil and the wild state of the world to a civilized and beautiful state of cultivation as a home for intelligent man. Thus it was America had to be reclaimed. A long period of time had elapsed that the wild and uncivilized tribes had neglected the soil and the mineral wealth of this Western World, and there seemed no hope that they ever would reclaim the land from its wild and wilderness state. The time came, however, when Europe was becoming too densely populated, and there was use for the soil of this country. The time had come when the wilderness must be subdued, and the rays of the sun allowed to pour a light and shed a rich luster over the face of a reclaimed land; the time had come when it was demanded that cultivated fields and gardens should extend over a thousand valleys of this Western World, whereby civilized man could extend his dominion. And so it was, by the movings of inherent and Omnipotent energy, that the spirit of Columbus, of Genoa, was stirred within him, and he was mysteriously prompted to put forth that energy and that perseverance which led to the discovery and disclosure of this Western Continent.

The native American, the red man, was so completely abandoned to his savage mode of wild life, that there was no hope left that that race of people would ever reclaim the land from a state of nature, because they were sunk into barbarism and a low state of human depravity, while ignorance and superstition brooded with fearful gloom over

their low, sunken, and darkened intellects. This type is one of the subordinate branches of the great human family, and perhaps first in order, or lowest, and the connecting link with a still lower, as we have shown. Then it would seem clear to us why it is that this race of people remained so long abandoned to a barbarous and savage life; and it seems clear, too, that they never would have reclaimed the land from a wilderness state; for, as we have shown, the commerce, the wealth, the energy, the arts and sciences, are made through the keen perception and the intellectual spirit of the Caucasian. We say that the developments and energies that move the world, or actuate the interests, peace, prosperity, and happiness of mankind, are all through the Caucasian. And so it really does appear to be; for the fourth order, or next highest to the Caucasian, though an intelligent race of people, and so numerous, too, that they comprise nearly one-half of the whole population of the globe, are really inferior, and more inclined to be imitative than to develop, as in the case of the Chinese, who belong to this fourth race, or Mongolian type.

But as we have stated that the red man, the once numerous native American race, was still an inferior branch of the human family, and that he never would have subdued the wilderness that shrouded this country in gloom, nor developed the rich resources of this country, then, as a necessity, and as a move in the right direction, too, (how could it be otherwise?) the hand of God was stretched forth, and European civilization was introduced upon the continent. As we before spoke of the sudden decline of this numerous people that swarmed along the range of the whole coast of the

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country, and of the numerous tribes and bands that so often broke the silence and awakened the deep repose that slumbered in the bosom of the forest, and of the western course that "empire" took its way, we need not now speak further, than to ask, Where is that numerous people now? They are gone, and their land has passed into the hands of the white man, whose splendid mansion now rests on the graves of his ancestors.

Thus, it seems, the course of civilization and empire was marked out and led by the unerring hand of an invisible agency, who conducts its way by a beacon light, as if by a pillar of cloud by day and a pillar of fire by night. Thus we have shown how and why European civilization was introduced upon the continent of America, and why the land has passed into the hands of the white man.

We have spoken of the rich and fertile soil, beautiful rivers, and natural advantages for making Africa one of the happiest and richest divisions of the globe, and that it has, for the most part, during the long lapse or duration of time that has rolled away, been held in a state of nature, with savage bands and lawless tribes to roam amid its wild and dreary haunts of solitude, whose barbarous cruelty will be noticed hereafter. As its time of redemption, like that of America, when European civilization was introduced, has come, we will attempt to show the manner of its redemption in a review of African slavery in the United States, and as an ultimate good resulting from the circumstance of carrying the native African away to this country in a state of bondage; and that this circumstance, from the beginning of the traffic of African slavery, looked to the redemption or re-

claiming of this extensive country (Africa) from a wild state of nature, and the introduction of the arts and sciences, and all the elements of civilization, even into the heart of Africa.

There is hope for Africa. The introduction of slavery and the sojourn of this black race in the United States, though in a state of bondage, has already, and will still be, the means of greatly reclaiming their own native country, with all her vast natural resources, her fertile soil, unparalleled advantages for commerce, and infinite variety of physical and national character, as she has remained little more than a blank on the map of human development. We might say, with the exception of Ethiopia, Egypt, and Carthage, the whole remaining portion of Africa has had but little part in the history of man. She has hung like a dark cloud upon the horizon of history, of which the borders only have been illuminated and shed their bright luster upon the world; yet to the philosophic historian there has been acting in that theater a drama of no common interest. It seems that the great Creator has been pleased to make Africa on which to exhibit the extremes of human elevation and depression, of natural beauty and deformity, of burning sands and eternal snows. The soil and climate of many portions of Africa are so rich and balmy, that where the soil has been cultivated, some of the most beautiful plants of renown have graced her name. And the same soil, too, has long been loathsomely prolific in ignorance, superstition, barbarity, wretchedness, human woe, oppression, and the servile chains of despotism. There some of the fairest portions of the globe, for 3,000 years, have been stained with blood and unrevengeed wrong—overhung with gloom and every form of human woe

and human guilt. Hereafter we will have occasion to speak of the human wretchedness that pervades a boundless extent of this great continent, especially among the Moors, Caffres, etc., in their treatment of shipwrecked seamen and travelers who fell a sacrifice to their inhuman barbarity and cruelty, showing the depraved and really fallen state of man, and the wickedness and cruelty that stalked abroad over the world after man became an apostate race, and had fallen from his high estate and original purity and innocence.

It is needless to speak, at this time, of the abandoned state of the whole human race after the fall, as the eyes of man became open to evil, and of the manner of deception and wickedness carried on one against the other, when nations became scattered, and many kingdoms, empires, and despotic governments were formed; when jealousy, prejudice, hatred, and the domineering propensity of man held sway, in his wickedness and desire to lord it over creation. Then came a time when nations began to make inroads and encroachments upon their neighbors and bordering nations, and war ensued. Here, then, is a beginning of human strife and human warfare, in which, from the perverted nature and original purity of man, we see war raging between contending sects and people. Nation was arrayed against nation, empire arose against empire, and kingdom was warring against kingdom, till the earth was deluged with blood, each one striving for the mastery, with a wish, insatiable thirst, and desire to usurp, if possible, the domain of the whole earth.

In the wars waged by Genghis-Khan, a notorious and bloodthirsty hero, we see him extending his conquests over fifteen millions of square miles of the continent of Asia, and exterminating no less

than fourteen millions of human souls from the face of the earth—convulsing the world with terror, and covering the earth with blood and carnage. Thus we see the ravages of human strife, and the desolation and ruin that this one hero carried in his bloody train, in his crusade against his fellow-man, between whom should have existed peace, tranquillity, and harmony, only for their perverted fallen natures, prone to do evil. But, as we have again deviated from our subject, we will return, to show the good results of the African people being so long in our midst.

It is a well-known fact that the soil and climate of the southern part of the United States and that of the most part of Africa are much the same. There are thousands of square miles of the continent of Africa where exists, as we have before stated, a deep, rich, and very fertile soil. The climate is something like that of our extreme Southern States. In this country there are beautiful rivers flowing through and watering these unreclaimed portions of the earth, affording every facility for carrying on commerce and the improvement of soil, if it was only reclaimed from a state of nature. But it will be understood that for a long duration of time, even perhaps from the beginning of man, has this country been an almost impenetrable wilderness, where civilized foot never trod, and where the native African roams amid the wilds and deep solitudes of heathen darkness, and bows himself as a devotee at the shrine of his idolatry.

Here, then, like the continent of America in an early day, is not to be seen the habitation of the white man. No cultivated fields and gardens extend over this fertile region of country, unsubdued, as

it is; no sound of Caucasian civilization or energy is to be heard; no splendid mansion rears itself in view; no beautiful flowers bloom and smile in cultivated gardens, and adorn the home of civilized man; but over this rich and fertile soil a dark, dreary, and mournful forest rears itself, where solitude, in all its deepening sorrows, lurks in its hidden walks. Here, within the dark folds of deep forest shades, the rivers and beautiful streams wind their way in solemn silence, while nature's curtain of dark foliage waves over them and drapes their shores in forlornness and gloom; and fierce wild beasts lurk in their hidden recesses, and are heard, in wild howlings and murmurings, to break the awful silence, and to awaken the deep repose that sleeps on the bosom of the wilderness. As in the example of America, it is quite certain that these native Africans will never subdue this wilderness, remove the forest, and reclaim the country from its primitive state. Never will there be cultivated fields and gardens extending over a thousand valleys; nor will there ever be a rich commerce carried on upon her rivers, nor magnificent dwellings, towns, and cities made to adorn the country, either by the Caucasian or the native African, till something shall be done to introduce into this quarter of the globe the elements of civilization, human energy, industry, the light of revelation, and literature and learning.

The natives of that wilderness region are wholly without the rays of civilized light, except in some portions, where the missionary laborers are spread; but there must be something more introduced than the light of revelation, in point of Christian faith, although this has its powerful influence, but will work so slowly as to delay the deliverance of this

country from its present state of darkness to an almost indefinite period. And as this would delay that happy dawn of the millennium, when universal peace and knowledge shall cover the earth, we think other measures would greatly facilitate the work of Africa's redemption from her barbarous state, and her soil from a wild and uncultivated condition. For example, had we, or the civilized and Christian nations of the world, depended on the missionary labors to first Christianize and then enlighten the native Indian before the country would have been reclaimed, how long would it have taken? Indeed, we doubt whether it could have been done, and the country grown to wealth, honor, and distinction, as it now is, even at the end of time, allowing 4,000 years. And thus it seems that more must and will be done, and that the negro now in our midst is to perform a very conspicuous part, as this is to be the good resulting from the circumstance of his being carried away in bondage, particularly in this Christian land and under a republican form of government—for the reason, in the first place, that he here learns our form of government, and our laws are taught and he enlightened in the moral law. He is, to some extent, educated—at least enough to become acquainted with our arts and sciences.

We have read an account of a benevolent and Christian slaveholder in the South, who, more than twenty years ago, was in possession of a large number of slaves. He built a large, nice brick church for their worship on the Sabbath. He called them around him every morning, and taught or instructed them as a school-teacher would instruct his scholars. He went through with all the lower classes first, and then later he heard and in-

structed the larger and more advanced, which exercise lasted till about eleven o'clock, at which time they all went to church at the negro chapel, where one of the black men took the stand as preacher, while the master or owner became a hearer with the colored congregation. Then again, after service, he instructed them in Sabbath-school exercises, giving them a complete knowledge of moral persuasion. If any thing went wrong among the slaves in the way of difficulty, trouble, or theft, etc., the offender was arrested by some of his fellow-slaves, who acted as officers. He was then brought forward for trial. A jury, selected from among the blacks, was formed, and witnesses called to attest to what they knew of the offender. Thus the trial was carried on in civil court style till all was heard. If a verdict of guilty was rendered, then the offender was punished, according to custom, in proportion to the extent of the crime committed, usually by whipping, which was performed by one of the party of slaves. And thus they were instructed in the political law and in government.

This man was asked why he did all this. He answered because it was his duty to do so, in order to qualify them in self-government, which they would some day not far in the future have need for; that while they were his slaves, he would, if possible, prove himself their grateful benefactor; and while they were performing the labors of the field for him, he, in turn, would at least do them an equal favor, which was only in keeping with common humanity and Christian benevolence. He said they were only adopted in this country for a time, and that slavery would, ere long, cease, and then they would form a government by themselves.

And so it is, in addition to instructions of this

kind, they are enlightened in the pursuit of agriculture, just the knowledge they will most need. Not only so, but they have been confined, during their bondage or sojourn in this country, to the southern districts, a warm region of the country, where sugar, rice, and cotton are the staple productions, and they were, slave-like, doomed to perform the labor. Of course they have learned the best mode of cultivating these different productions, the implements used for cultivation, the time of cultivating, etc., together with the manner of taking care of these crops, manufacturing, and all about the whole art.

Now has come the time that suddenly, and in some way mysteriously, their chains have fallen from them. The yoke of Pharaoh is passed from their necks, and they arise from the long slumbers of more than eighty years; the clarion of freedom has sounded in their ears, and they start to their feet, and from every plantation, every negro hut and fire-side, goes up to their Eternal Deliverer, through human instrumentality, one universal "*Te Deum laudamus*." They call it the year of jubilee! Now we come to understand that something is to be done for long ill-fated Africa.

Not long since, one of this good man's slaves, whom he so kindly instructed in the arts, sciences, and agriculture, having long since been sent away to his native Africa as a missionary, wrote back to his old master, in a very able handwriting, and in beautiful language, lamenting the still bond state of his brethren as the slaves of the United States. This was long before the release of the bondmen here. He was doing well among his native people, and for the blessings he had received from his owner, while a slave, he was unbounded in his ado-

ration, calling him a holy and kind father, and bestowing upon him all the endearing and affectionate praise that human tongue could resort to.

The negro population with us have a knowledge of the arts and sciences—of government, agriculture, and commerce; and these arts, and the knowledge of all the pursuits of industry which they have here acquired can be and have already been carried away, introduced, and adopted, to some extent, in the dark domain of their native country. Not only so, but the knowledge and science in agriculture, and that, too, in the cultivation of the very productions that are so beautifully adapted to the climate, soil, and surrounding elements of the continent of Africa as a rich alluvial soil. We are informed by the missionary laborers in Africa, both black and white, that perhaps no soil and no climate on the globe are better adapted to the production of enormous crops of rice, sugar, cotton, etc., than many of the extensive districts of Africa. And thus it is, the circumstance of his having been carried away from his own native land, and though in bondage, gave rise to and opened up a way for the speedy deliverance of long neglected Africa, and the reclaiming it from a desperate state of nature, barbarity, human wretchedness, and woe, which knowledge the African never could have obtained had it not been for the inevitable circumstance of slavery in this country, as we all know he never would have come here and spent time enough to gather all these arts, sciences, and knowledge to carry away and adopt in his own land; nor would he likely have been suffered to come here only in slavery. In this example we have the ultimate of wrong or evil, a clear and distinct example of negative good.

But why do we say that it seems to us that the finger of God is pointing these things, or an invisible agency is directing the course of human events? Because a deliverer came to the release of the Israelites, after a long confinement under the yoke of tyranny and oppression. Enslaved as this race of people were, there suddenly came a deliverer, who safely conducted them to that inheritance which, many centuries before, had been promised and pointed out as their future home. And though they were long in bondage, as the promise of their Creator had gone out that they should inherit this promised land, think you that he had forgotten them? Again: A long number of years after this event, this same people, under the appellation of Jews, were again carried into bondage, as we before stated, at Babylon, 588 years before the Christian era. While thus in bondage, it was promised them that they should be delivered at the expiration of seventy years; so they remained during that period of time in a state of bondage. Just before the seventy years expired, there seemed to be no preparation making for their deliverance, and there was no visible sign of release; but just at the time that all looked hopeless, and they began to despair, their deliverance came. Nehemiah, a faithful and learned Jew, was cup-bearer of the King of Babylon; and as he and many others were in despair about their state of bondage, he came in the presence of the king as cup-bearer, on one occasion, and being a faithful, learned, and pious Jew, was so downcast that the king took notice of his melancholy, asked him what was the cause of his appearing so, and being so very dejected; to which Nehemiah replied that he was in much trouble about his condition and that of his people,

the desolate state of their fallen city, the broken wall which the king of Babylon, Nebuchadnezzar, who was king at the time of the taking of Jerusalem, had partly demolished on taking the city, and the destructive condition of the famous temple, the pride of the Jewish heart. He also spoke to the king about the scattered condition of their people. The king thus being moved by his manner of address and appearing, mildly asked him what he desired or wished for. He replied to the king that he wished to obtain his release and that of his people, and to gather them together and return again to Jerusalem and the land of Judea; to which the king replied that his wishes should be gratified. Then Nehemiah, Ezra, and the learned and leading spirits among the Jews at Babylon, set to work to get their people together and depart out of Syria. At the same time the king, Artaxerxes, to whom Nehemiah was cup-bearer, who seemed kind-hearted, unlike all before him, wrote to all the Governors of his different provinces to aid the return of the Jews to their native country, he, at the same time, furnishing them an escort to guard and protect them in their safe return.

So in the case of the African slaves in the United States. They had long been in bondage, and the longer they remained here the more closely were they bound, as the Government enacted laws favorable to the slaveholder, and threw around the slave and the slave dominion the formidable barrier under the title of the Fugitive-slave Law, and every bulwark and battlement to fortify and protect the slaveholder, and thus restrain the slave, till there seemed but little hope of his escape, and his release seemed indeed hopeless. And so things continued up to the rebellion. There was no visi-

ble means plotting or arranging for his deliverance. The Southern or slaveholding States, of course, wished to hold them in bondage; the North and the General Government were willing they should hold them; and even up to four years ago the slaveholding people became so anxious about them as to rebel against their Government, and made an attempt to secede or withdraw their slaveholding States from the Union, and thus dissolve the Republic. Being opposed in this act to violate the Constitution and laws of the nation, they took up arms, declared and waged war against the Government, with a view of gaining their independence, and to establish a government of their own, which, as they said, would be the mightiest on the globe, inasmuch as it should embody slavery. And thus it was, had they been successful, then human slavery would have been continued to an indefinite period of time, so far as the finite mind could comprehend; and even should there have been no rebellion, then slavery would still be existing with us and been perpetuated to a time unknown.

But just at the moment when all was arranging to carry out and perpetuate human slavery in our midst, the chains of despotism and slavery, as we have before stated, by some mysterious agency, fell from their victims, and their deliverance was effected; and just at the very time, too, when it was least looked for. Does this not indeed look as if an unseen hand and an invisible agency were at that time figuring in the affairs of America, and that the finger of God was pointing the events of the world, of nations, kingdoms, empires, and people? If human slavery is an institution of justice and mercy, and is not antagonistic or in-

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fringing the moral law, why can it not be successfully carried on? why can it not be perpetuated? When it is once permanently established, if it be righteous, why does the institution and the victim keep such an uneasy restlessness? But one may say that it is very natural for the victim or any one to keep up a ceaseless restlessness when oppressed. So we are inclined to think; and the very word oppression goes to teach us that human slavery is a violation of a strictly Christian principle and benevolence, and is oppressive indeed. But if there was nothing more than a restlessness on the part of the victim, of course it would not amount to much; but the evidence of its being repugnant to the will of the Great Ruler, and infringing the moral law to hold human slavery, lies in the fact of their deliverance, and the institution stands but a brief period in every case. Can it be possible that those who are the holders of slaves and would willingly perpetuate it through all future time, are in the right, and that those who come to their deliverance are in the wrong? And that the wrong invariably succeed and prevail over the right? Nay, verily! Nor do we believe that in the face of high heaven that the wrong in this matter are ever permitted to prevail, but there must be right; there must be justice in sight of Him who holds in His hands the reins and government of the universe! who rules all nations and people; together with every tongue and kindred; and by whose nod the destinies of the world are fixed. Not only did the great unseen Hand direct the events of America during the recent rebellion and civil war, but He so directed all things connected with it, and the rise of it, so as to make the slaveholding party who inaugurated the war for the express purpose of

establishing more permanently and securely the institution of slavery, the very party to be used as instruments to bring about their freedom or release; and as they instituted a wicked rebellion and inaugurated a civil war, which carried destruction, bloodshed, desolation and ruin in its train, so the release of the bondsmen was the final ultimate.

And in the beginning of the rebellion these dreadful conspirators thought to carry the war into the Northern States, in order to save their own negro territory from ruin, but in this they were disappointed. And now behold the desolation and ruin that spread all over their slave dominion—large and beautiful plantations overrun, their growing crops trampled under the feet of the enraged multitude of infantry, cavalry, and the moving trains; their fencing destroyed and burned, dwellings and magnificent residences of the haughty and rich slaveholder demolished and razed to the ground; towns and villages consumed by fire, and magnificent cities wrapt in the red glare of conflagration, while other scenes of desolation and ruin marked the train of human wretchedness, bloodshed, and carnage. And thus it was, the moral law had been infringed, and this is the penalty and demands of sure retribution. And now, as Cyrus was the described character who was foretold by the Jewish prophets, who was to deliver God's people from bondage at the Babylonish captivity, we will here quote from the ancient authors a brief account of the ruin which followed that captivity.

**THE PREDICTION OF THE JEWISH PROPHETS OF
BABYLON, AND THE TIME OF ITS DURATION.**

God Almighty was pleased not only to cause the

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captivity, which his people were to suffer at Babylon, to be foretold long before it came to pass, but likewise to set down the exact number of years it was to last. The term he fixed for it was seventy years, after which he promised he would deliver them by bringing a remarkable and irretrievable destruction upon the city of Babylon, the place of their bondage and confinement. "And the nations shall serve the king of Babylon seventy years." Jeremiah xxv: 11.

THE CAUSES OF GOD'S WRATH AGAINST BABYLON.

That which kindled the wrath of God against Babylon was, first, her insupportable pride; second, her inhuman cruelty toward the Jews; third, the sacrilegious impiety of her king.

First, her pride. She believed herself to be invincible. She said, in her heart, I am the queen of nations, and shall remain so forever. There is no power equal to mine; all other powers are subject or tributary to me, or in alliance with me. I shall never know either barrenness or widowhood; eternity is written in my destiny, according to the observation of all those who have consulted the stars to know it.

Second, the cruelty. It is God himself that complains of it. I was willing, says he, to punish my people as a father chastiseth his children. I sent them, for a time, into banishment at Babylon, with a design to recall them, as soon as they were become more thankful and more faithful; but Babylon and her prince have added to the paternal chastisement, which I inflicted, such cruelty and inhuman treatment as my clemency abhors. Their design has been to destroy, mine was to save. The

banishment they have turned into a severe bondage and captivity, and have shown no compassion or regard, either to aid infirmity or virtue.

Third, the sacrilegious impiety of her king. To the pride and cruelty of his predecessors, Belshazzar added an impiety peculiar to himself. He did not only prefer his false divinities to the true and only God, but fancied that he had vanquished his power, because he was possessed of the vessels which had belonged to his worship; and, as if he meant it to affront him, he affected to apply those holy vessels to profane uses. This was what completed the measure of God's wrath. "And Babylon, the glory of kingdoms, and the beauty of the Chaldeans' excellency, shall be as when God overthrew Sodom and Gomorrah." And "it shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Isaiah xliii: 19, 22. "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah xiv: 23, 24.

CYRUS CALLED TO DESTROY BABYLON AND TO DELIVER THE JEWS.

Cyrus, whom Divine Providence was to make use

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of as an instrument for executing his designs of goodness and mercy toward his people, was mentioned in the Scriptures above 200 years before he was born. And that the world might not be surprised at the marvelous rapidity of his conquests, God was pleased to declare, in very sublime and remarkable terms, that he himself would be his guide, and that in all his expeditions he would lead him by the hand, and would subdue all the princes of the earth before him. "Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden to subdue nations before him, and will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut." "I will go before thee and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness and the hidden riches of secret places, that thou mayest know that I the Lord, which called thee by thy name, am the God of Israel. For Jacob, my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me." The ancient author adds, "There is nothing, methinks, better calculated to raise in us a profound reverence for religion, and to give us a greater idea of the Deity, than to observe with what exactness he reveals to his prophets the principal circumstances of the besieging and taking of Babylon, not only many years, but several ages before it happened." We have already seen that the army by which Babylon will be taken, is to consist of Medes and Persians, and to be commanded by Cyrus. The city shall be attacked after a very extraordinary manner, in a way in which she did not at all expect: "There-

fore shall evil come upon thee; thou shalt not know from whence it riseth." She shall be, all on a sudden and in an instant, overwhelmed with calamities, which she was not able to foresee: "Desolation shall come upon thee suddenly, which thou shalt not know." Isaiah xlvii: 11. In a word she shall be taken, as it were, in a net, before she perceiveth that any snares have been laid for her: "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware." Jeremiah i: 24.

Babylon reckoned the Euphrates alone was sufficient to render her impregnable, and triumphed in her being so advantageously situated and defended by so deep a river. "Oh, thou that dwelleth upon many waters." It is God himself that points out Babylon under that description. And yet that very river Euphrates shall be the cause of her ruin. Cyrus, by a stratagem, (of which there had never been any example before, nor has there been any thing like it since,) shall turn the course of that river, and shall lay its channel dry, and by that means shall open himself a passage into the city. "I will dry up the sea, and make her springs dry. A drouth is upon her waters, and they shall be dried up." Cyrus shall take possession of the quays of the river, and the waters which rendered Babylon inaccessible shall be dried up as if they had been consumed by fire. "The passages are stopped, and the reeds they have burned with fire." She shall be taken in the night-time, upon a day of feasting, rejoicing, even while her inhabitants are at table, and thinking upon nothing but eating and drinking. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and wake no more, saith the Lord."

It is remarkable that it is God who does all this, who lays a snare for Babylon, "I have laid a snare for thee;" who drieth up the waters of the river, "I will dry up her sea;" and who brings that drunkenness and drowsiness upon her princes, "I will make drunk her princes." The king shall be seized in an instant with an incredible terror and perturbation of mind: "My loins are filled with pain; pangs have taken hold upon me as the pangs of a woman that travaileth. But, at the same time that men are giving their orders, God, on his part, likewise is giving his: "Arise, ye princes, and anoint the shield!" It is God himself that commands the princes to advance, to take their arms, and to enter boldly into a city drowned in wine or buried in sleep, not to mention the dreadful slaughter which is to be made of the inhabitants of Babylon, when no mercy will be shown either to old men, women, or children.

The last circumstances which the prophet foretells is the death of the king himself, whose body is to have no burial, and the entire extinction of the royal family, both of which calamities are described in the Scriptures in a manner equally terrible and instructive to all princes: "But thou art cast out of thy grave like an abominable branch. Thou shalt not be joined with them [thy ancestors] in burial, because thou hast destroyed thy land and slain thy people. Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise and possess the land. I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord." Isaiah xiv: 19-22.

As soon as Cyrus saw that the ditch which they had long worked upon to turn the Euphrates was

finished, he began to think seriously upon the execution of his vast design, which as yet he had communicated to nobody. He was informed that in the city a great festival was being celebrated, and that the Babylonians, on occasion of that celebration, were accustomed to pass the whole night in drinking and debauchery. Now it was promised to Cyrus that an invisible hand should go before him and open the gates; and thus it was that invisible guide made the general negligence and disorder of that riotous night subservient to his design by leaving open the gates of brass which were made to shut up the descents from the quays to the river, and which alone, if they had not been left open, were sufficient to have defeated the whole enterprise. Thus did the two large bodies of troops penetrate into the very heart of the city, without any opposition, having entered first by way of the dry channel of the Euphrates, which ran through the city, and had been turned by cutting the channel at the entrance to the city. Having entered the city, they rushed quickly forward and made themselves masters of it. Meeting the king, who came up to them, sword in hand, at the head of those who were in the way to succor him, they killed him and put all those who attended him to the sword. The first thing the conquerors did afterward was to thank the gods for having, at least, punished that impious king. These words are Xenophon's, and are very worthy of attention, as they so perfectly agree with what the Scriptures have recorded of the impious Belshazzar. The taking of Babylon put an end to the Babylonian Empire, after a duration of 2,010 years from the beginning of the reign of Nebonassar. Thus was the power of that proud city abolished just fifty

years after she had destroyed the city of Jerusalem and her temple; and herein were accomplished those predictions which the prophets Isaiah, Jeremiah, and Daniel had denounced against her.

There is still one more, the most important and the most incredible of them all, and yet the Scripture has set it down in the strongest terms, and marked it out with the greatest exactness—a prediction literally fulfilled in all its points, the proof of which actually exists, most easy to be verified, and indeed of a nature not to be contested. What I mean is the prediction of so total and absolute a ruin of Babylon, that not the least remains or traces should be left of it. And it would, perhaps, be of interest to the reader here to give an account of the perfect accomplishment of the famous prophecy before we speak of what followed the taking of Babylon.

**THE COMPLETION OF THE PROPHECY WHICH FORE-
TOLD THE RUIN AND DESTRUCTION OF BABYLON.**

This prediction we find in several of the prophets, but more carefully in Isaiah xiii: 19–22, and in Isaiah xiv: 23, 24. It is there declared that Babylon shall be utterly destroyed, as the criminal cities of Sodom and Gomorrah formerly were; that she shall be no more inhabited; that she shall never be rebuilt; that the Arabs shall not so much as set up their tents there; that the shepherd shall not come thither even to rest his flock; that it shall become a dwelling-place for the wild beasts, and a retreat for the birds of night; that the place where it stood shall be covered over with a marsh, so that no place shall be left to show where Babylon had been. It is God himself who pronounced this sentence, and it is for the service of religion to show

how exactly every article of it has been successfully accomplished.

In the first place, Babylon ceased to be a royal city, the kings of Persia choosing to reside elsewhere. They delighted more in Lusa, Ecbatana, Persepolis, or any other place, and did themselves destroy a good part of Babylon. We are informed by Strabo and Pliny that the Macedonians, who succeeded the Persians, did not only neglect it, and forbear to embellish or even repair it, but that moreover they built Sellucia in the neighborhood, on purpose to draw away its inhabitants and cause it to be destroyed. Nothing can better explain what the prophet had foretold: "It shall not be inhabited." Its own masters endeavored to make it desolate. She was so forsaken that nothing of her was left remaining but the walls; and to this condition was she reduced at the time when Pausanias wrote his remarks upon Greece. After this Babylon became an utter desert, and all the country round fell into the same state of delolation and horror; the wall more recently becoming entirely destroyed, so that the most able geographers at this day can not determine the place where it stood. In this manner God's prediction was literally fulfilled: "I will cut off from Babylon the name. I will make it the possession for the bittern and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." I myself, saith the Lord, will examine with a jealous eye, to see if there be any remains of that city which was an enemy to my name and to Jerusalem. I will thoroughly sweep the place where it stood, and will clear it so effectually, by defacing every trace of the city, that no person shall be able to preserve the memory of the place chosen by Nimrod, and

which I, the Lord, have abolished. "I will sweep it with the besom of destruction, saith the Lord of hosts."

The city of Babylon was founded by Nimrod, or Belus, partly built by Ninus, who was the founder and builder of Nineveh, which stood upon the banks of the Tigris. It is said that never did any city come up to this in magnificence and splendor. It was eighteen and three-quarter miles in length and eleven and a quarter in breadth, consequently was an oblong square. Its circumference was sixty miles. The wall of it was 100 feet high, and was broad enough for three chariots to go in a-breast upon it. These walls were fortified with fifteen hundred towers, 200 feet high. After the death of Ninus, his wife, a woman of great power and courage, whose name was Semaramis, vigorously prosecuted the building of Babylon, upon which she employed two millions of workmen. She laid it out in the following order: It stood on a large plain in a very rich soil. The walls were every way prodigious. They were in thickness 87 feet; in height, 350; in compass, 60 miles. These walls were drawn around the city in the form of an exact square, each side of which was fifteen miles in length, and all built of large bricks, cemented together by bitumen, a glutinous slime arising out of the earth of that country, which binds much stronger and firmer than mortar, and soon grows much harder than the bricks and stones themselves which it cements together. These walls were surrounded on the outside with a vast ditch, full of water, and lined with bricks on both sides. The earth that was dug out of it made the bricks where-with the walls were made; therefore, from the vast height and breadth of the walls, may be inferred

the greatness of the ditch. In every side of this great square were 25 gates—that is, 100 in all—which were all made of solid brass; and hence it is that when God promised to Cyrus the conquest of Babylon, he tells him that he would break in pieces before him the gates of brass. Between every two of these gates were three towers, and four more at the four corners of this great square, and three between each of these corners and the next gate on either side. Every one of these towers was 10 feet higher than the wall. It is to be understood that towers were used only in those parts where they were needed. From the 25 gates in each side of this great square went 25 streets in straight lines to the gates which were directly over against them on the opposite side, so that the whole number of the streets was 50, each 15 miles in length, whereof 25 went one way and 25 the other, directly crossing each other at right angles. And besides these, there were also four half streets, which had houses only on one side and a wall on the other. These went round the four sides of the city, next to the walls, and were each of them 200 feet broad; the rest were about 150 feet. By these streets thus crossing each other, the whole city was cut out into 676 squares, each $2\frac{1}{2}$ miles in circumference. Round these squares on every side, toward the street, stood the houses, which were not contiguous, but had void spaces between them, all built three or four stories high, and beautified by or with all manner of ornaments toward the streets. The space within, in the middle of each square, was likewise all void ground, employed for yards, gardens, and other such uses; so that Babylon was greater in appearance than reality; near one-half the city being taken up in gar-

dens and other cultivated lands, as we are told by Q. Curtius.

A further description of Babylon and its fortifications, walls, towers, and numerous massive and brazen gates is here needless, as enough has been said to give the reader an idea or understanding that, as the Babylonians boasted that the city was impregnable, so it does seem; and perhaps really was so, so far as the powers of man could have been brought to bear upon it in a siege of this kind. But there is a difference in her being impregnable and invincible, as in this example we see in what way the invisible hand directed the way, and an invisible agency went before and opened the gates. So there is none invincible but God. And now as the city was impregnable by man, then it is that, had they yet been acting in violation of God's established decree, and infringed His moral law, by holding in bondage their fellow-man, these people could not have been released. Just at the time when all seemed secure, the city impregnable, and, so far as the eye of man could see, the chains of despotism and human slavery were riveted strong, and a glorious arrangement to perpetuate this bondage to an indefinite time, the interposition of a mysterious power suddenly brought about a remarkable change, and their chains were broken, and the shackles fell from their victims, just as we have shown was the case with the slaves and the institution of slavery in the United States.

As we have said in our account of the condition of Africa, that it, too, like America when in her wild state, very much needs a helping hand, and the population of the globe are beginning now to have great need of her rich soil, her forests, and her noble rivers. But the condition of the native

African also loudly calls for the congenial light of revelation, the arts and sciences, and all the moving elements of civilization. In order to hasten the coming of the millennial era, it is clearly demanded that the arts and sciences must, to some extent, be carried to that long-forsaken heathen nation; for it is evident that, before that happy period can come, the extensive desolate wastes, and all the wilderness portions of the earth must be subdued and reclaimed to the use of civilized man. Not only so, but the gospel must be preached to all nations of the earth, to every tongue and kindred.

A journal of travels by those who have explored some of the extensive regions and deep recesses of the African domain, or the accounts given by many who have been carried into captivity, even to its interior, would convey an idea to us of the condition of the different tribes of the native African. It would serve to show the state of human depravity, barbarity, cruelty, and the extremes of human woe to which many of our unfortunate race have fallen, and that instead of all people, tribes, and nations uniting their energies for the common good, comfort, and happiness of all, they have become alienated from all the tender emotions of human affection, and debased and abandoned to all the influences of a fallen state. Among these savage barbarians of Africa, we have examples on record of their treatment of the poor unfortunate travelers and ill-fated shipwrecked seamen, which are calculated, in their nature, to awaken the strongest sympathies that glow in the bosom of every benevolent Christian heart, and every well-wisher of his fellow-man and true philanthropist. Many different tribes of the African people, such as the Caffres, Moors, and other tribes, are, to this day, very barbarous and

cruel to the unfortunate traveler. We will here insert an example or two of their barbarity taken from a journal of travels, by different persons, dating many years back.

INHUMANITY OF UNCIVILIZED TRIBES TO UNFORTUNATE TRAVELERS

In passing through the scene of his earthly pilgrimage, man is exposed to a variety of distresses and dangers. Sometimes he is exposed to the pestilence that walketh in darkness and the fever that wasteth at noonday ; sometimes he is exposed to the desolations of the earthquake and the volcano, the blasts of the tempest, the hurricane, the tornado, and the billows of the stormy ocean ; and at other times he is exposed to the attacks of the lion, the tiger, and the hyena, in the dark recesses of the forest. It would be well, however, with man, were these the only evils and enemies he had to encounter. But the greatest enemy which man has to encounter is man himself, those who are partakers of the same nature, and destined to the same immortal existence ; and from these kindred beings he is exposed to evils and distresses incomparably greater and more numerous than all the evils from the ravenous beasts of the forest, or from the fury of the raging elements. It is a most melancholy reflection that, throughout the greater part of the habitable world, no traveler can prosecute his journey without being in hazard either of being dragged into captivity, insulted, maltreated, plundered of his treasure, or deprived of his life by those who ought to be his friends and protectors. After he has eluded the pursuit of the lion or the wolf, or after he has escaped, with difficulty from

the jaws of the devouring deep, he is frequently exposed to the fury of the demons in human shape, who exult over his misfortunes instead of relieving the wants of his body and soothing the anguish of his mind. The following narratives, among a numerous series which might be presented to the reader, will tend to illustrate these remarks :

My first example shall be taken from the narrative of the loss of the *Grossvenor* Indiaman. This vessel sailed from Trincomalee, on her homeward-bound voyage, and was wrecked on the coast of Caffraria. It is needless to dwell on the circumstances that attended the shipwreck, and on the consternation, distraction, and despair which seized upon the passengers and the crew when they became alive to all the terrors of the scene. Shipwreck, even in its mildest form, is a calamity which never fails to fill the mind with horror; but what is instant death, considered as a temporary evil, compared to the situation of those who had hunger, thirst, and nakedness to contend with; who only escaped the fury of the waves to enter into conflicts with the savages of the forest, or the still greater savages of the human race; who are cut off from all civilized society, and feel the prolongation of life to be only the lengthened pains of death.

But to our narrative. After losing about twenty men in their first attempt to land, the remaining part of the crew and the passengers, in number about one hundred, after encountering many difficulties and dangers, reached the shore. Next morning a thousand uneasy sensations were presented, from the natives having come down to the shore and, without ceremony, carried off whatever suited their fancy. They were at this time 447

leagues from the Cape of Good Hope, and 226 beyond the limits of any Christian habitation. Their only recourse appeared to be to direct their course by land to the Cape, or to the nearest Dutch settlement. As they moved forward they were followed by some of the natives, who, instead of showing compassion to this wretched group, plundered them, from time to time, of what they liked, and sometimes pelted them with stones. In this way they pursued their journey four or five days, during which the natives constantly surrounded them in the day, taking from them whatever they pleased, but invariably retired in the night. As they proceeded they saw many villages, which they carefully avoided, that they might be less exposed to the insults of the natives. At last they came to a deep gulley, where three of the Caffres met them, armed with lances, which they held several times to the captain's throat. Next day, on coming to a large village, they found these three men, with three or four hundred of their countrymen, all armed with lances and targets, who stopped the English, and began to pilfer and insult them, and at last fell upon them and beat them. With these inhuman wretches they had to engage in a kind of running fight for upward of two hours, after which they cut the buttons from their coats and presented to the natives, on which they went away and returned no more. The following morning they were terrified with the noise of wild beasts, and kept constant watch for fear both of them and the natives. How dreadful a situation, especially for those ladies and children who had so lately been accustomed to all the delicacies of the East! Next day, as they were advancing, a party of natives came down upon them, and plundered them, among

other things of their tinder-box, flint, and steel, which proved an irreparable loss. Every man was now obliged to travel, by turns, with a firebrand in his hand. Before the natives retired, they showed more insolence than ever, robbing the gentlemen of their watches and the ladies of their jewels, which they had secreted in their hair. Opposition was in vain; the attempt only brought fresh insults or blows.

This group of wretched wanderers now separated into parties and took different directions. Their provisions were nearly exhausted, and the delay occasioned by traveling with the women and children was very great. Their difficulties increased as they proceeded on their journey. They had numerous rivers, sometimes nearly two miles in breadth, to swim across in the course of their route, while the women and children were conveyed across on floating stages, at the imminent hazard of their lives, and of being carried by the impetuous current into the sea. Whole days were spent in tracing the rivers toward their sources, in order to obtain a ford. They traversed vast plains of sand, and bleak and barren deserts, where nothing could be found to alleviate their hunger, or the least drop of water to quench their raging thirst. They passed through deep forests, where human foot had never trod, where nothing was heard but the dreadful howlings of wild beasts, which filled them with alarm and despair. Wild sorrelberries, which the birds had picked at, and a few shell-fish, which they occasionally picked up on the shore, were the only food which they had to subsist on for several days, and on some occasions the dead body of a seal or the putrid carcass of a whale was hailed as a delicious treat to their craving appetites. One person after

another fell into the arms of death, through hunger, fatigue, and despair, and were sometimes obliged to be left in the agonies of dissolution as a prey to ravenous beasts, or to the fowls of the air. The following circumstance shows the dreadful situation to which they were reduced for want of food : It appeared that the captain's steward had been buried in the sand of the last desert they had passed, and that the survivors were reduced to such extremity that, after he had been interred, they sent back two of their companions to cut off part of his flesh. While they were proceeding in this horrid business, they had the good fortune to discover a young seal, newly driven on shore, which proved a most seasonable relief.

Imagination can not picture a scene of despair and distress such as that which the tender sex and little children must, in such a case, have experienced. It harrows up the very soul to think what pangs those delicate females, who had so lately been accustomed to all the pleasures and luxuries of India, must have endured when they were compelled to appease their craving appetites on the putrid carcass of a whale, and obliged to repose on the bare ground, amid the howlings of the tempest and the more dismal howlings of the beasts of prey. But amid this heart-rending scene their fellow-men, who ought to have been their soothers and protectors, and who had it in their power to alleviate their distresses, were the greatest enemies they had to encounter, and their appearance filled their minds with greater alarm than if they had beheld a roaring lion or a raging bear. The following are some specimens of the perfidy and inhumanity of the natives :

In passing through a village, one of the company

observing that a traffic would not be unexceptionable, and offered them the inside of his watch for a calf; but, though they assented to the terms, no sooner had they obtained the price, than they withheld the calf, and drove the English from their village. In the same manner were they used on many other occasions. One time, when resting at a village where the natives offered no particular resistance, they produced two bowls of milk, which they seemed willing to barter; but as our wretched countrymen had nothing to give in exchange, they denied them this humble boon, without an equivalent, and drank it up themselves. At the same time they implored, in the most impressive terms, to partake with the natives of the spoils of a deer which they had just killed; but they turned a deaf ear to their solicitations, and insisted, moreover, on their quitting Krall. On another occasion, on coming to a large village, the inhabitants set upon them with such fury, that several were severely wounded, and one of them died soon after!

In this manner did the wretched remnant of these hopeless wanderers traverse the wilds of Africa during the space of 117 days, until they accidentally met with some Dutch settlers, when within 400 miles of the Cape. Here they were treated with the kindest attention, and their wants relieved. But by this time only fifteen or twenty emaciated beings survived out of more than one hundred and twenty persons who were on board the *Grossvenor*. What became of the captain and his party is still unknown. Some are supposed to have perished from hunger, some through grief and fatigue, and others to have been killed by the inhospitable natives. Now, all the accumulated miseries endured by these unfortunate travelers, and the premature

death of nearly a hundred persons, are to be attributed to that spirit of selfishness, inhumanity, and hostility which in all ages have prevented enjoyment and entailed misery on the human race. Had a principle of love to mankind pervaded the hearts of the wretched Caffres, or had even the common feelings of humanity been exercised toward their fellow-creatures in distress, the whole of these unfortunate individuals that perished in Africa's inhospitable clime might have been conducted in safety to their friends and to their native land.

My next example is taken from M. De Brisson's "Narrative of his Shipwreck and Captivity among the Moors." M. De Brisson was shipwrecked on the coast of Barbary, and, after much difficulty and danger, he, along with the crew, escaped safe to land. No sooner had they reached the shore than they were surrounded by a crowd of savages, and seized by the collars. "The Arabs," says M. De Brisson, "armed with cutlasses and large clubs, fell upon my companions with incredible ferocity, and I had the mortification of soon seeing some of them wounded, while others, stripped and naked, lay stretched out and expiring upon the sand. The news of our shipwreck being spread abroad through the country, we saw the savages running with great eagerness from all quarters. The women, enraged that they could not pillage the ship, threw themselves upon us and tore from us the few articles of dress which we had left. While they went to the shore to obtain more plunder, a company of Owad-elims discovered and pillaged our retreat, and beat us in the most unmerciful manner, until I was almost at the last gasp. My mind was so much affected that I could not refrain from tears; and some of the women having observed it, instead of being

moved with compassion, threw sand in my eyes to dry up my tears, as they expressed it." M. De Brisson was forced by these rude barbarians into the interior of the country as a captive. "After passing," says he, "mountains of a prodigious height, which were covered with small sharp flints, I found that the soles of my feet were entirely covered with blood. I was permitted to get up behind my master on his camel, but, as I was naked, I could not secure myself from the friction of the animal's hair, so that in a very little time my skin was entirely rubbed off. My blood trickled down over the animal's sides; and this sight, instead of moving the pity of those barbarians, afforded them a subject of diversion. They sported with my sufferings, and that their enjoyments might be still higher, they spurred on their camels." After traveling for sixteen days, during which they were exposed to the greatest fatigue and the most dreadful miseries, they at length reached the place of their destination, in a most wretched and exhausted condition. And what was the manner of their reception? The women having satisfied their curiosity in inquiries about the strangers, immediately began to load them with abuse. "They even spit in our faces," says M. De Brisson, "and pelted us with stones. The children, too, copying their example, pinched us, pulled our hair, and scratched us with their nails, while their cruel mothers ordered them to attack sometimes one and sometimes another, and took pleasure in causing them to torment us." They were compelled to work at the most fatiguing and menial employments, and beaten with severity when they did not exert themselves far beyond their strength, while they were denied a single morsel of wholesome food. "As we were

Christians," says the narrator, "the dogs fared better than we; and it was in the basins destined for their use that we received our allowance. Our food was raw snails, and herbs, and plants, trodden under foot by the multitude." In this manner did these unfortunate travelers drag out the period of their captivity. Some died of the blows and harsh treatment they received, and others died of hunger and despair. M. De Brisson, one day, found the captain of the vessel in a neighboring hamlet, stretched out lifeless upon the sand, and scarcely distinguishable but by the color of his body. In his mouth he held one of his hands, which his great weakness had, no doubt, prevented him from devouring. He was so changed by hunger that his body exhibited the most disgusting appearance, all his features being absolutely effaced.

A few days after, the second captain, having fallen down through weakness beneath an old gum tree, became a prey to the attacks of a monstrous serpent. Some famished crows, who, by their cries, had frightened away the venomous animal, alighting on the body of the dying man, were tearing him to pieces, while four savage monsters in human shape, still more cruel than the furious reptile, beheld this scene without offering him the least assistance. "I attempted to run toward him" says M. De Brisson, "and to save his life if possible, but the barbarians stopped me, and after insulting me, said, 'This Christian will soon become a prey to the flames.' The bad state of health of this unfortunate man would not permit him to labor, and his master and mistress would not allow him the milk necessary for his subsistence. Such were the scenes of inhumanity and cruelty which M. De Brisson witnessed during the whole period he remained

in the territories of these barbarous tribes. They present to our view so many pictures of abominable selfishness, and even of pure malevolence. And it is a most melancholy reflection that numerous tribes of a similar description are spread over a very large portion of the habitable world. It makes one feel degraded when he reflects that he is related by the ties of a common nature to beings possessing a character so malignant and depraved.

I shall select only another example, illustrative of this topic, extracted from the travels of Mr. Park; and though these captivities and travels took place in quite a distant and former period of time, they are well calculated, in their nature, to continue fresh in the memory of the present generation, in a more enlightened era. The sad history of the past, and the extreme of human wretchedness that has prevailed in past time among the races of the earth, particularly among the different tribes of Africa, which we are now seeking to reclaim from a wilderness and desert moor, as many of these same tribes, as we before stated, still roam in lawless bands among the deep wilderness and over the extensive and dreary wastes of Africa's burning sands. Also do these narratives beautifully illustrate the striking contrast existing between the present condition of the people of this American continent and the present advanced state of enlightenment, and to teach us the deep importance, as a duty enjoined upon the Christian heart, to extend and shed the light of revelation and the soft rays of light and knowledge over a heathen country and upon the heathen intellect. But to continue with our narrative.

This enterprising traveler prosecuted a journey of many hundreds of miles in the interior of Africa

for the most part on foot and alone. Sometimes his way lay over a burning, sandy wilderness, where he found little to alleviate either his hunger or thirst; and sometimes he traveled among woods and thickets, and across rivers and marshes, exposed to the wild beasts, and without any path to guide him. Though the negroes of that country frequently relieved his wants and distresses, yet the Moors used him with great cruelty and inhumanity, so that he hardly escaped with his life. The chiefs through whose territory he passed generally exacted a tribute of him, so long as he had any thing to give, and under that plea they often robbed him of all the articles which he had it not in his power to conceal. When he passed through the town of Deena the Moors insulted him in every form which malignity could invent. A crowd of them surrounded the hut in which he lodged, and besides hissing and shouting, uttered much abusive language. Their aim seemed to be to provoke Park to make retaliation, that they might have some pretense to proceed to greater outrages and to rob him of his property. Suspecting their intentions, he bore all with the greatest patience, and though they even spit in his face, he showed no marks of resentment. Disappointed in their aim, they had recourse to another argument, common among Mohammedans, to convince themselves that they had a right to whatever the stranger might have in his possession. He was a Christian! They opened his bundles, and took whatever they thought might be of use and whatever suited their fancy. Having been kept for some time in captivity by a Moorish tribe, they not only robbed him of the few articles which were still in his possession, but insulted and oppressed him with the most wanton

cruelty. The day was passed in hunger and thirst; to hunger and thirst were added the malignant insults of the Moors, of whom many visited him, whose only business seemed to be to torment him. He always saw the approach of evening with pleasure; it terminated another day of his miserable existence and removed from him his troublesome visitors. A scanty allowance of kouskous (a species of food somewhat resembling that of Scotch pudding) and of salt and water was brought him, generally about midnight. This scanty allowance was all that he and his two attendants were to expect during the whole of the ensuing day. "I was a stranger," says he; "I was unprotected, and I was a Christian. Each of these circumstances was sufficient to drive every spark of humanity from a Moor. Anxious, however, to conciliate favor, and, if possible, to afford the Moors no pretense for ill-treating me, I readily complied with every command and patiently bore every insult. But never did any period of my life pass away so heavily. From sunrise to sunset I was obliged to hear, with an unruffled countenance, the insults of the rudest savages upon earth." Having at length made his escape from these barbarians, he says: "It is impossible to describe the joy that arose in my mind when I looked and concluded that I was out of danger. I felt like one recovered from sickness. I breathed more freely. I found unusual lightness in my limbs; even the desert looked pleasant; and I dreaded nothing so much as falling in with some wandering parties of the Moors, who might convey me back to the land of thieves and murderers from which I had just escaped."

Alas! what a load of sorrow and of misery have the selfishness and inhumanity of man accu-

mulated upon the heads of forlorn and unfortunate sufferers! While our disconsolate traveler, after his escape, was wandering in an unknown desert, fainting with hunger and parched with thirst, surrounded with pitchy darkness, which was only relieved by the flashes of lightning, while no sound was heard but the howlings of wild beasts and the rolling thunders, "about two o'clock in the morning," says he, "my horse started at something, and, looking round, I was not a little surprised to see a light at a short distance, among the forests. I supposed it to be a town. I groped along the sand, in hopes of finding corn-stalks, cotton, or other appearances of civilization, but found none. As I approached, I perceived a number of lights in other places, and, leading my horse cautiously toward the light, I learned, by the lowing of cattle and the clamorous tongues of the herdsmen, that it was a watering place, and most likely belonged to the Moors. Delightful as the human voice was to me, I resolved once more to strike into the woods, and rather run the risk of perishing with hunger than trust myself again in their hands." It is a most affecting consideration, and shows to what a degree of malignity human beings have arrived, when a hungry, houseless, and benighted traveler prefers to flee for protection to the haunts of the beasts of prey rather than commit himself to the tender mercies of those who are partakers of the same common natures, and who have it in their power to alleviate his distresses.

Mr. Park, when among the Moors, was forced to pass many days almost without drink, under a burning climate, where to an European the heat is almost insupportable. His raging thirst induced him to run every risk and to burst through every

restraint. He sent his boy to the wells to fill the skins which he had for holding water, but the Moors were exasperated that a Christian should presume to fill his vessel at wells consecrated to the use of the followers of Mohammed. Instead, therefore, of permitting the boy to carry away water, they gave him several blows, and this mode of treatment was repeated as often as an attempt was made.

On another occasion, when awaking from a dream, in which, during his broken slumbers, his fancy had transported him to his native country and placed him on the verdant brink of a transparent rivulet, and, perceiving that his raging thirst had exposed him to a kind of fever, he resolved to expose himself to the insults of the Moors at the wells, in hopes that he might procure a small supply. When he arrived at them he found the Moors drawing water. He desired permission to drink, but was driven from well to well with reiterated outrage. At length he found one well where only an old man and two boys drew for their cattle. He earnestly begged a small quantity. The old man drew the bucket from the well and held it out. Park was about eagerly to seize it, when the Moor, recollecting that the stranger was a Christian, instantly threw the water into the trough, where the cows were already drinking, and told Park to drink thence. He hesitated not for a moment. His sufferings made even this offer acceptable. He thrust his head between those of the two cows, and with feelings of pleasure, which can be expressed only by those who have been reduced to a similar state of wretchedness, he continued to quench his thirst till the water was exhausted, and until the cows began to contend with each other for the last morsel. In this instance we can partly account for the

barbarity of the action, from the inveterate prejudices which all Mohammedans entertain toward Christians; but it still remains to be accounted for why any one should deny a suffering fellow-creature the common bounties of Providence which he has in his power to bestow, however different he may be in complexion, in natural character, or in the religion he professes. A religion which encourages such prejudices, and which leads to such inhumanity must be an abomination in the sight of Him who has a special regard for the wants of all his creatures, and who "sendeth rain to refresh the fields of the just and of the unjust." The prevalence of such characters and dispositions over so large a portion of the world shows that the moral constitution of man has suffered a sad derangement since the period when he proceeded, as a pure intelligence, from the hands of his Creator. Such incidents as those to which we have adverted, when properly considered, are calculated to inspire us with contentment, and to excite gratitude for the common blessings we enjoy, without the least fear of danger or annoyance. How often do we enjoy the refreshment of a delicious beverage without thinking of the parched tongues of the African pilgrims, and how often do we spurn a wholesome dish which would be hailed with transports of gratitude by the houseless and hungry wanderer of the desert! Yea, how many are there even in our own civilized country, who enjoy luxurious abundance of all the blessings which nature and art can furnish, who never once acknowledge with heartfelt gratitude the goodness of Him "who daily loads them with his blessings," or reflect on the sufferings of their fellow-men! Mr. Park, when oppressed with hunger and fatigue, applied at the

chief magistrate's house, in a village named Shrilla, for some relief, but was denied admittance. He passed slowly through the village until he came without the walls, where he saw an old, motherly-looking woman at the door of a mean hut. She sat before him a dish of boiled corn, which had been left the previous meal, on which he made a tolerable meal. "Overcome with joy," says Park, "at so unexpected a deliverance, I lifted up my eyes to heaven, and, while my heart swelled with gratitude, I returned thanks to that great and bountiful Being whose power had supported me under so many dangers, and had now spread for me a table in the wilderness."

When Mr. Park was returning from the interior of Africa, he encountered a party of armed negroes, who led him into a dark place of the forest through which he was passing, and stripped him entirely naked, taking from him every thing that he possessed, except an old shirt and pair of trowsers. He begged them to return his pocket compass, but, instead of complying with his request, one of them answered him that if he attempted to touch that, or any other article, he would immediately shoot him dead on the spot. He was thus left in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, without food and without the means of procuring it, surrounded by savage animals and by men still more savage, and 500 miles from the nearest European settlement. "All these circumstances," says this intrepid traveler, "crowded at once upon my recollection, and I confess my spirits began to fail me. I considered that I had no other alternative but to lie down and die. The influence of religion, however, aided and supported me. At this moment, painful

as my reflections were, the extraordinary beauty of a small moss rose irresistibly caught my eye. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern on the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, traveled forward, assured that relief was at hand, and I was not disappointed." Thus was this unfortunate adventurer delivered, by the care of Providence, from those accumulated distresses which had been brought upon him by the malignity and inhumanity of man.

Such are a few specimens of the inhumanity displayed by uncivilized tribes toward strangers and unfortunate voyagers and travelers. They exhibit dispositions and conduct directly repugnant to our view—a gloomy prospect of the difficulties and dangers to be surmounted by the philanthropic missionaries before the habitable world can be thoroughly explored, and before the blessings of knowledge, civilization, and religion can be communicated to the benighted and depraved tribes of mankind.

Though the narrative from the journal of travels by Mr. Park is somewhat remote, it nevertheless carries in its tone the earnest conviction of man's fallen state and inconstancy of birth. We have a distinct recollection of this narrative, or a similar one, by the same author, somewhat of "old," which renders it and its memory to us almost sacred. A number of years ago, when we were quite small—well do we remember as if it were to-day—while attending school not far dis-

tant from our present home, in a lonely and rude log cabin which stood on the verdant brink of a sweet and sparkling rivulet, or creek, our kind parents furnished us with a newly-introduced reader, which was indeed a happy treat, as books and series of readers were not in use at that date as at the present time. It was a beautiful reader, containing many very lovely and important lessons—one the story of Joseph and the Ishmaelites, etc.; another of Mungo Park and the negro woman, a short narrative of Park's travels in Africa, and of his falling asleep at the foot of a great oak in the wilderness, when there came to him and his relief a negro woman, as he was faint from fatigue and hunger. We remember of reading and pondering over this sad and affecting narrative in our new elementary reader as clearly as if it were but yesterday, and of the many sad and strange emotions we felt, and the tender sympathies it awakened in our bosom while so young, which same emotions do we at this moment experience on reading the same moving narratives of that and other ill-fated travelers in the deep wilderness, and upon Africa's desert and burning sands. We so loved our new reader, on account of its beautiful stories; and, ever desirous to transmit those sweet memories to coming time, we say to-day, if we still had that same little reader, most fondly would we enshrine it among the sacred relics of the past, as an emblem of purity, and as sweet incense to the memory. But, sad to say, like all things of a perishable nature, with little care, it, like the almost ancient school-house which long stood upon the verdant banks of the running brook, has long since gone to decay, while its moldering ruins gradually sank into obscurity and forgetfulness.

There are many lawless and wandering bands of barbarians, who, to this day, are still low down in the scale of human depravity, who, perhaps, like the American Indian or red man of the forest, never would reclaim this wilderness portion of the globe to the use of civilized man. How strange it seems, that a race of people and beings of our own intelligent order, possessing the same common natures, endowed with the same reasoning faculties, and, as with ourselves, having the spirit of life or soul, which at death retains its identity, and is destined to an immortal existence, should thus be depraved to the lowest extremes; and, too, beings who have or will have a part in the coming resurrection; who will come forth at the dawn of that morning to join the essence that composed the body before death, which was given back to its original dust, but now comes forth in its former bodily form to join the spirit or soul which shall recognize it, and have a distinct remembrance of their former existence together upon the earth, and during the spirit's incarnation; yes, these same depraved beings who carried their fellow-man, as unfortunate travelers and shipwrecked seamen who fell into their hands, into captivity, beat them with many stripes, and suffered them to die of hunger—stripped them of their clothing, plundered them of all they had, beat and drove them into the desert, upon burning sands, to perish for want of food or famish with raging thirst; or in the impenetrable wilderness, where the foot of man never trod before, where no human form was to be seen and no voice of man to be heard, where solitude and silence reigned supreme, where nothing disturbed the deep sleep that reposed and slumbered upon the bosom of the wilderness, save the dreadful

howlings of wild beasts or the doleful murmurings of nature amid the deep recesses and solemn breathings from the bosom of the dark domain of the wilderness—these beings, we say, who thus have driven into exile his fellow-man, to the desert, exposed to beasts of prey, are of our own intelligent order, and have a part in the last resurrection. And when they come forth in that happy morn to inherit the earth which has been cleansed by fire, whose elements have melted with fervent heat, and made a suitable abode for pure and holy intelligences, what shall such beings have to tell of themselves, or what will be their recollections of all that passed with them during their former earthly existence, and during the time that they thus dealt with their fellow-mortals?

As we have said that at death man retains his identity, and that his soul, by this high gift of his Creator, is immortal, and that nothing is forgotten in the eternal world of all the events of this life, so it will be with the barbarian as with the enlightened and Christian man. And, as the illustrious Dick would say, even of many in this enlightened and Christian land, and in a progressive age, spend their time as if they were mere machines, and, instead of engaging and employing their time in something useful and important, and striving to advance their own interests and to promote the welfare of their fellow-man around them, and strive to inform themselves and lay up useful knowledge, they are seen spending their time in idleness; and idleness begets recklessness and debauchery, which lead to greater crimes still, till our houses of correction, jails, and penitentiaries are filled by convicts who had their beginning and the foundation of their first crimes laid in idleness. There are hundreds and thousands,

in the midst of all the facilities for education and knowledge, who grow up in ignorance, and who possess but little or no knowledge of the world in which they live. They know but little or nothing of what is going on on the opposite side of the globe and among the inhabitants of the Eastern Continent, nor of the elements of science which develop and carry on the commerce, the enterprise, the prosperity and happiness of the globe. Their knowledge of this terraqueous globe and of all the different orders and races that move upon its great surface, of the pursuits of nations, and of those Caucasian energies, whose keen perceptions unfold the mysteries of science and develop the actuating principles that move the world and carry on the stupendous energies among men, and unfold those elements of civilization, refined character, and intelligence, all of which combine to make the globe in a degree a desirable home for intelligent man. We say the knowledge of such, who put forth no effort or energy to acquaint themselves of all these orders and movements among men, have their knowledge circumscribed by the narrow compass of their own neighborhood and the limited observation they make in the slow movements of their natural element; and because the Government, or some other source, does not furnish them reading matter, philosophy to study, and abundance of means to go upon, then they complain that they had not the means and time for improvement, remain in ignorance all their days, and then attribute their lack of knowledge and lack of intelligence to special providence; and thus shift their sins and responsibilities upon the good Being, just as the excessive or intemperate eater or drinker or fast people, who follow their own animal propensities, strive to gratify their insatiable appe-

tites and craving natures, run to fearful extremes, till they pervert their own natures, entail a fearful catalogue of maladies and diseases upon themselves, suffer all the agonies of distress and sickness, sink into early decay, and, before living out half their days, pass into premature death and an untimely grave, murmuring as they go, and complaining of the institutions of disease and death as God's ordaining, and thus charge all to special providence.

And thus we have another example of depravity, so much so that he (man) seems blinded and a victim to his own folly. "Only if we would be careful," says one author, "to gather up the fragments of time as we pass through life, we would have no cause to complain that we have not time allotted to us for improvement." Though this is a common saying, and many may regard it as a matter of little importance, yet it speaks in deep and moving tones, which should be heard and appreciated by every thinking mind and every well-wisher of intelligence, upon which so much depends the state of society, prosperity, and happiness of every people. We might refer to many examples, under our own observation, in which individuals had ample means provided for a rudimental education, while in the care of parental attention and protection, and did even receive a common education; and upon this basis or foundation they could have built a very extensive knowledge of all the important points of science and intelligence to which we have called attention, had they only gathered up the fragments of time as they passed along through life, and by the time they reached the age of forty or forty-five years, an extensive knowledge by diligent study and time devoted to reading, could have been stored up. But, unfortunately, their time was misimproved, and finally

they lost all taste for books and the improvement and cultivation of their minds; and now, at the age of forty, they are found no further advanced than when they left the school-room in early life. Since that time all things have changed. Society has changed; manners, customs, fashions, styles, tastes, and intellects have changed; business of every kind in our midst, pertaining to education and the pursuits of industry, have all been revolutionized, showing our age to be a fast one, indeed, and our people a progressive Caucasian type truly. And the old rude log school-house has long since gone to decay; its dilapidated roof, its almost ancient and gloomy walls long withstood the ravages of time. Things went on changing; time rolled on, and soon its gloomy walls fell to the ground and sunk into decay; but many of those who received their first education there, still remained the same, at least with little or no improvement. And thus it is that we so easily account for the existence of old prejudices in our midst, as by this same wanton neglect of time and improvement, while the world around us is rapidly advancing and all things are on the grand move to perfection, we are annoyed with old prejudices, examples of which will be given hereafter. It is a sad, mistaken impression, which many are under the influence of, that people can only receive instruction and advance in the different branches of science while under the instructions of a preceptor, and that their education must cease as they quit the school-room, and at the age perhaps of only twenty or twenty-five years, while at this age, and even up to forty and fifty years, they can prosecute with pleasure, and with greater success, the important branches of science, philosophy, and general intelligence than at an earlier period of life. In short,

as one distinguished author more rationally declares, our education and the development of our inherent and intellectual powers have their beginning at the cradle and terminate at the grave.

The immortal Dick, whom we quote with pleasure, further carries this subject, and traces these habits of neglect to a point in which man, by being indifferent about how he spends his time, and by neglecting to give his thoughts and attention to subjects of importance, and to the cultivation and development of his understanding, and pursue a life of dignity and honor, he will, and has been known, and is yet found resorting to places of low and degraded amusement, where he engages in almost any thing to divert the mind or to have something new to amuse himself—even in gaming and drinking—and thus the whole of his leisure moments are spent, while he has stored up no useful knowledge of the history of the world in which he dwells. And when he is done with things terrestrial, he is called hence. Now, as nothing is forgotten by man at the close of his earthly career, but that all knowledge of what he possessed and acquired in this life is, with his immortal principle, transplanted from earth to the spirit world, what, then, will be the answer of those who spent their time in idleness and debauchery when called upon to state what is going on upon the earth or in the world, their former abode? what its inhabitants are engaged in, what is the extent of their intelligence, what are the stupendous powers and energies by which they carry on the movements of life, amid the stir of ten hundred millions of human souls and the elements embodied in civilization? What, think you, will be their reply?

And so it will be with the wretched, depraved,

barbarous Moor, Caffre, or Ethiopian. And even should all be destined to an abode of happiness in the eternal world, how very limited, indeed, would be the enjoyment of those depraved, ignorant, and savage barbarians, as, of course, they have but little capacity for securing or appreciating those delightful scenes and contemplations which constitute man's happiness here as a progressive being, and must, of necessity, be of striking similarity in the future, especially in the event of being admitted to the delightful abodes of future enjoyment. Likewise will not the same rule hold good and apply to those even among civilized and intelligent orders, who neglect in any way their mental powers, and whose intellectual endowments are neglected or uncultivated? They live and die in ignorance; and, though they are carried away to a blissful region of eternal peace and happiness, will not such enjoy that happiness only in a degree proportionate or corresponding to the extent of their capacities while here on earth? We would rationally conclude or answer affirmatively. This philosophy is promulgated and subscribed to by the learned modern divines and the ablest authors of the age. Then, if such be the conclusion; if our degree of eternal bliss and enjoyment depends so much upon the manner in which we spend our time here, and upon the degree of knowledge we acquire and possess here (we mean useful knowledge), how strictly important is it, and how imperatively it is demanded of all God's creatures here, that they improve their time in the development and expansion of that capacity and those inherent qualities, the endowments and gifts of His sovereign goodness. It will greatly tend to increase and throw around us enjoyment and happiness while here on earth, add to the com-

fort and happiness of those surrounding us, and secure an eternal high degree of enjoyment in the world to come. Then is it not a boon worth seeking for? If the peace, the wealth, prosperity, and happiness of the world depend upon the light of revelation, literature, and learning, the advanced state of civilization and general intelligence, most surely the high enjoyments of the eternal future will depend much upon the same developments. But, as we will hereafter have occasion to refer to and give a rather lengthy dissertation upon the millennial era, which we are inclined to believe will only dawn about the closing out of all the four subordinate branches of this great human race, and when the Caucasian type will be the sole possessors of the globe, we will say no more upon the subject at the present time.

As we have spoken of the immortality of the soul, and of the knowledge of man being carried along with him even after death, we would thus quote: "The present world is not the ultimate destination of mankind. It is only a passing scene through which we are now traveling to that immortal existence which will have no termination. Man is at present in the infancy of his being; his faculties are only beginning to expand; his moral powers are feeble and depraved; his intellectual views are circumscribed within a narrow range, and all the relations in which he stands demonstrate that the present scene is connected with the future, and is introductory to a higher sphere of action and enjoyment." "We know," says the Apostle Paul, "that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And our Savior declares that "the hour is coming in

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which all that are in their graves shall hear his voice and shall come forth," and that "our vile bodies shall be changed and fashioned like unto His glorious body, and shall enter into the enjoyment of a new world, which is incorruptible, undefiled and which fadeth not away." The capacity of making perpetual advances in knowledge and moral improvement in a future state of existence is that in which the true dignity of man consists, and in this capacity the high destination with which it is connected. There is no difference between the high and the low, between the slave who is chained to a galley and the sovereign at whose nod the nations tremble. They are equally destined to immortality, and will exist in a future world, when time and all the arrangements of the present state shall come to a close.

It must, indeed, be admitted that all the inhabitants of our world will not be exalted to dignity and happiness in the future state. A great proportion of them, in their present state of depravity and degradation, are altogether unqualified for participating in enjoyments of celestial intelligences. We are aware of the fact that the weaker animals among the subordinate races are overpowered or exterminated by the stronger, whereas the same rule will hold good among the different races of mankind to some extent, and the stronger will be instrumental in assisting in the extermination of the weaker. As we have previously spoken upon the subject of extermination, and have shown that two branches of the human family are already nearly exterminated, and that the third or Ethiopic race will likely be next in order, and after them the Mongolian, and that then there will be left but one, the Caucasian, the highest type of human per-

fection, beauty, and intelligence, as the sole possessors of the globe, it may then be asked, or the question arise, By what power will the last be exterminated? We may answer, By the law of extermination. But who will execute the law, as all other orders or subordinate branches will then be gone? We would answer that the law of extermination is a physical process, and nature will see that her laws are executed; but, as one higher order assists to exterminate a lower, as there will then be the only one remaining race upon the earth, by their own perverted natures may greatly assist in their own extermination, which process is already visible in our midst to an alarming extent. The process by which they are carrying on their own extermination has long been going on, and to the common observer may be slow, but it is steady and sure; and it may be said to be by eating and drinking, and other intemperate habits and excessive indulgences of a thousand species, which would be tedious indeed to enumerate. And at the present time this work of extermination is becoming more visible and increases every day, till, indeed, it now begins to assume a fearful and threatening aspect.

CHAPTER III.

MANNER OR MODE OF EXTERMINATION.

A SERIES or endless catalogue of diseases are now in the world, playing wild havoc among all races and orders, but upon none more than this self-same Caucasian race; and perhaps not so much or so alarming are their ravages among other races as in this, and the reason or cause is, indeed, obvious, and easily to be seen. They are a fast people; they or we live in a fast age, and luxury and fast living have become the order of the day. A thousand luxuries—fat, grease, and meats, particularly that of the swine—have all become an every day and every meal dish, till the animal nature becomes established, and the intellect retreats under a natural stupor and drowsiness which such excessive eating and drinking, particularly in the use of animal diet, especially the flesh and fat of the swine, produces. No human system is so pure, no skin so delicate and clear, no disposition so gentle, nor expression so intelligent, nor eyes so bright, nor mind so clear, with those who use excessively animal diet, oil, fat, etc., the flesh of the swine, which it does seem is not consistent with the teachings of man's refined nature, nor those who satisfy their appetites upon this species of food so gentle in their dispositions, of long waiting, patience, and forbearance as those who use no stimulating meats or drink; but they are more inclined to be impatient, restless, passionate, irritable, and excitable. It is said, by eminent

authority, that the excessive use of flesh or animal diet has these exciting tendencies, and that the victim to these passions is but the victim to animal diet, and must necessarily partake of the animal nature and propensities so far that the animal predominates, to some extent, over the intellect and over these noble and inherent qualities, mild and happy temperament, and amiable disposition. And thus it is we would urge the necessity of abstaining from a great amount and variety of luxury, and to abandon, so far as circumstances will admit, the use of animal diet of almost every kind, and to adopt a simple vegetable diet, and with little condiment, especially fat and grease, in cooking; to put away, too, all hot drinks—tea and coffee—and be confined to nature's beverage alone. And then our highly intelligent race has instituted other measures for their speedy destruction and final extermination. They have learned the art, yes, the whole art, of manufacturing a thousand different varieties of drinks, from the high-proof, as they call it, (as we suppose, like the strongest powder, it will kill the farthest,) brandies down to the lowest pop, ale, beer, and a thousand other manufactured swills and slops, all answering as so many engines of destruction and institutions of death, all of which are now running in full blast and under a full head of steam; and each one, like many of our quack doctors of the second class or subordinate caliber, of course they do not have to run long till they have most beautifully filled their purse, as it might have been expected they would, in slaying their thousands, and can then honorably, so far as the world is concerned, retire in peace, and give up the field of labor to their quick and eager successors. And while this is most surely

the order of things now going on in the world, is it possible that the work of extermination, which every year sweeps away its millions from the catalogue of the living, is really an invisible agency?

Now, in addition to all this eating and drinking, there is another beautiful practice, or luxury, as many regard it, which has fastened upon the perverted nature and appetite. It blackens the nose, stains the mouth, perfumes the breath, and saturates the whole system with its pernicious fumes; and it is called, like all institutions of destruction and misery, a luxury. It is the use of that filthy weed called tobacco. My old grandfather and I, many years ago, cultivated it, when I was a young lad; and I remember that the large broad leaves, and, in fact, the whole plant, was often infested with large, green, repulsive, degraded, and filthy worms; and I would, on entering the field, prepare myself with a species of war-club, by which I beat them off and knocked their brains out on the ground. But my good old grandfather remonstrated against this way of doing the work, and strove to learn me to take them in my fingers by the back of the neck, choke them to death, then crush them to atoms, as he did. But not so. Just as easily could he have learned me to smoke or chew the filthy weed. These worms were indeed very numerous, and gave us much trouble; but, after all, one could not blame them much, as it seemed that they were the only things on earth that could chew and stomach the tobacco. But vain and idle hope! as I soon learned that they had taught many of our own highly refined and intelligent order to chew the same; and from these degraded vermin it seems the infection spread, and all the world fell into the filthy habit; and the only excuse that we know of

is, that it is all chargeable upon these same enormous vermin, who were the first original tobacco-chewers. And thus man will seek to get rid of the original sin of such a filthy and pernicious habit as the whole human race would attempt to get rid of their sins by rolling the responsibility off on the primitive head, or Adam and Eve, and upon the serpent. A type of beings entirely below man, and, perhaps, the connecting link, and having no soul to save, of course does not care much about the whole affair. Only think, then, how nicely this intelligent race, at this day, in the midst of a progressive age and an enlightened era, with all their wisdom and intelligence, can fix these things up. Can't catch them. They never do wrong, but are so very innocent and pure.

It is a matter easily to be seen that the best, ablest, and most distinguished physicians among us are in the habit of keeping somewhat quiet upon the subject of eating and drinking, and use but little energy or argument to restrain people in the use of deleterious food and drinks; and though they are in the habit of using or eating, in an excessive way, great quantities of animal diet, grease, fat, and flesh, and they know, at the same time, that such habits of life are ruinous to health, comfort, and longevity. We say they keep silent upon these subjects while one is in health, for the reason that they are aware that to remonstrate against such a long-established and universal practice would be of little use, and that all the eloquence of the world can not arrest most people in their habits of life, as to eating, drinking, etc.; and even in the amount they eat, especially do we say, does the physician keep silent on these points while one is in health. But now, by these intemperate and imprudent

habits of life, disease early seats itself within the constitution and system, fast living has brought them to a sick bed, when the doctor is called. He examines the situation of the patient, finds him indeed in a critical condition; and now what is among the first things he advises? Puts him upon plain and simple diet, forbidding, in a moment, the use of all meats, fats, and grease, and not even allowing his victuals cooked or seasoned with such articles; withholds tea, coffee, and all such hot and exciting drinks—excepting a very little tea sometimes is allowed, though very weak. Now, why is all this? Surely because the physician is a man of science, is up with the age, and knows that much depends, as to his patient's recovery, upon the manner of diet and the kind of nourishment he takes, and so he is forbidden the use of these articles of food and drink. And thus we see if, as he is now in low health, it is necessary to restrict him in the use of these articles, in order that he may recover, why not apply the same rule to preserve the health before sickness comes on?

But to reason against the use of such diet and habits of life as we have long been accustomed to, and our forefathers and mothers before us, appears almost vain, as it seems utterly impossible to arrest the attention of the masses, because the human race are so unfortunately inclined to follow old habits and stand firm to old prejudices that reason ceases to be a virtue, and the only alternative left is to abandon many to their own fate. And many are able to assign no other reason on earth for following certain habits of eating, drinking, smoking, and chewing only because the father did it, or some other of their far-off ancestors, which reminds us of a funny anecdote, first related to us in the city of

Cincinnati by the noble, worthy, and very wealthy Nicholas Longworth, about the mill-boy who was in the habit of carrying on horseback a grist of corn in one end of the sack, and a big stone in the other, to balance it. But of this story we will say no more, as it has even become a proverb, and all understand it, its meaning, and the idea it conveys.

And so it is with the Mohammedan and with the heathen or Hindoo. He is seen to-day as a pitiable devotee who prostrates himself at the shrine of his idolatry, along the jungles of the Ganges; and with him this is a righteous worship, and he will defend it in the face of death, the faggot, the stake, and the rack, or the potency of the sword. And why? Because his ancestors did it before him. It has so long been a practice, and so long been handed down from generation to generation, and is so deeply rooted, that the idolater, or devotee, to defend it, will suffer himself to be led to the headman's block, his neck bared and placed beneath the keen blade of the guillotine. But does all this establish his worship, his religion, as a true, holy, and righteous one? And thus it is with old prejudices. They have so long stood that it is difficult to undermine or even overcome them even in our midst, at the present day, without very great effort or careful deliberation. And it is this that holds the world in check. Old prejudices array themselves against new theories, new inventions, new discoveries, new energies, and new and important developments in every branch of the arts, sciences, and human industry, simply because new developments unfold principles which are up with the age, and progressed and enlightened human intellect and the advanced condition of a progressive people and an enlightened era; and old and long-established theories and prejudices

are only in harmony with the past condition of things.

. And thus it is that often a new revelation is declared—something new been discovered—a new patent, a new philosophy; and thus it is met by old prejudices and cried down even before an examination of the subject for one moment, or even allowing an explanation by the author, who, by his unwearied labors, deep meditations, sleepless nights, and time spent, and hundreds and perhaps thousands of dollars in money spent, in the development of his new theory, because he expected to please and benefit the world by it, and add to the riches of the new arts and sciences. And now he comes forward, having accomplished a prodigious enterprise by his unwearied toils, and with alacrity, and with hope and cheerfulness beaming from his face, he presents his new theory. In a moment he finds himself beset on all sides by a group of old fogies, with all their old prejudices and theories, some extending back fifty years, some a hundred, and some almost to the Christian era, and the author of the new discovery or development is considered gone mad or wild, an enthusiast, a fanatic, or a monomaniac; and thus in the humble and honest bosom of the noble author a heart is crushed, and he becomes a sacrifice upon the altar of superstition and prejudice. And so it is, the developments of man are crushed, till, little by little, it is suffered to come to light and come into practice; and in this way it cost the race of man nearly 6,000 years to develop and bring into use the present elements of civilization, the arts, sciences, and general intelligence. Persons of such strong prejudices, we sometimes fear, if they were left to the free enjoyment of their long-established manners and customs, would even hold to the old habits

of dress, perhaps back in ancient periods—would resurrect or exhume from the diluvial deposits the long-waisted jacket, the shad-bellied pants, and swallow-tailed coat, supposed to be worn by father Noah at the time that he was haranguing the antediluvians upon the strong probabilities of an unprecedented freshet.

And now, while we have this subject under consideration, we would take occasion to beg our readers to examine this whole work before spending much opinion upon it, and earnestly solicit their patience and careful consideration, as it is, in many particulars, an original and new philosophy, combining a somewhat mysterious series of reasonings. In the beginning you may possibly feel a slight prejudice against it, but we would still urge that you give it an unbiased examination, and think long, deeply, and seriously upon it, that we may not be the unfortunate victim, and fall a sacrifice to prevailing prejudices; but that our efforts and unwearied toils and labors, devoted to the arrangement and presentation of the thousand varieties which this volume embodies, may indeed be fully appreciated. In the beginning of this work, many subjects which we have had under consideration seemed indeed to us of a hidden and mysterious nature, and somewhat in obscurity, but they are now clear and philosophical, and will be so to you, kind reader, if you have thought much upon the philosophy connected with their sublime nature. But we again have digressed, and will return and still add further thoughts upon habits of life, diet, etc.

We have spoken of the deleterious effects of flesh-eating, grease, fats, etc., and that they tend to induce drowsiness, stupor, and disturb sleep. And so it is, the mind becomes so much affected with

students attending school, that their wise and experienced teachers choose to restrict them in these particular articles of diet, and withhold from them their use, putting them upon a plain vegetable diet, coarse and simple bread, with nature's beverage alone as their drink. And thus the mind becomes clearer, the perception keener, and more can be accomplished by the powers of the intellect, an example of which we have in the memory of the distinguished and illustrious Newton, our great geometrician, who wrote his philosophic work, which shed a luster upon his country and name, upon simple bread and water alone.

And as we said further that the excessive use of animal diet had a tendency to awaken or excite the animal passions, and to render one irritable and revengeful, and even blood-thirsty, that this rule will apply to individuals, to families, and to whole nations. And, in treating this subject, able authors boldly affirm that if the French people, the populace of Paris, had been in the habit of satisfying their appetites at the ever-spread table of vegetable nature, they would not have so willingly loaned their brutal suffrage to the proscriptive list of Robespierre, in the fearful and bloody massacre of St. Bartholomew, in which seventy thousand Huguenots, or Protestants, were brutally slaughtered, at the city of Paris, and neighboring towns, in one night! Not only so, but we are inclined to think that fast living, and excessive eating and drinking, all have a powerful tendency to abridge human life, to entail on our race a catalogue of diseases and maladies of fearful length and character, and to produce early decay, premature death and an untimely grave. It is true, we live in a fast age. We are a fast people, says the proverb—fond of luxury, a

thousand varieties of drinks, flesh, and even blood, or rare-cooked meats, so that when being cut the blood of the victim will stain the long blade of the carving-knife and flow out a crimsoned claret into the dish. This would be quite in harmony with the carnivorous animal, whose fangs are by nature designed and arranged to tear and lacerate the quivering flesh and drink the blood of its slain victim; but for civilized man to be found feasting on almost raw flesh and blood, we fear it will, after a time, excite too much of the animal nature, and in this case fears might be entertained that ere long the animal passion would triumph over the better qualities and nobler gifts of man's tender affections, and thus predominate over the intellect and subdue those fine sensibilities and crush those tender emotions implanted in the bosom of man by the sovereign goodness of the Creator. But the general practice seems to be established, and, as a fixed principle, the old adage is strictly applicable in our case. We are a fast people—eat, drink, and live fast, die fast, and go to our graves without having lived out half the measure of our days.

But it is by some argued that disease, war, famine, pestilence, and all the catalogue of human maladies, are instituted by the Creator with a view of depopulating the world to some extent, that people may not be permitted to enjoy longevity lest the population become so great that the earth will not yield them all subsistence, and, consequently, he has instituted these means of destruction to check the rapid growth of population. What a vague idea! Aye, what wickedness and what irreverence in the sight of that great Being whom we described, in his energies, power, and wisdom, in the preceding pages of this work. By way of

support and confirmation, allow us to quote a word from the worthy and eminent Dr. Trall: "God, who fashioned the earth, made it capable of yielding sustenance enough for all the beings created in his own image. If men have got at variance with themselves, and warred upon each other; if some have usurped too much of the domain of our common mother earth, and others have not where to lay their heads; if men have deranged their proper social relations, perverted the laws of their own organizations, and entailed upon themselves and society innumerable permitted evils, let us pause long before we charge all these results to special providences or natural tendencies. The actual productiveness of the earth is incredible to those who have never examined the subject. Under the best systems of agriculture, in Ireland, where now her people starve, with a population of eight millions, could heathfully sustain one hundred millions, and the soil of the United States is capable of producing more than food enough for the whole inhabitants now existing on the globe."

And we would add that it is more than cruel to suffer ourselves to run into recklessness and excessive intemperate habits, and by so doing entail upon ourselves numerous diseases, by which we are made to suffer and meet early decay and premature death long before we have arrived at middle age or the prime of life, and then complain of suffering, of disease, and short life, when it was absolutely the work of our own insatiable cravings and imprudence, when it was our own to choose longevity, health, and happiness. But we acted unwisely; we perverted the laws of life; health became ruined, lost, our happiness gone, and death inevitable. By our own work the die was cast.

Now we would ask, in the name of all that is rational and wise, are we not deeply engaged in the work of self-destruction, and extermination? At this rate, and under the present system of things, how long will it take us to rid the earth of our own intelligent Caucasian race? But we will continue to stand firm that we are the highest type of the human race, though it is an admitted fact, the evidences of which stare us full in the face, that we do not always practice wisdom and suffer to be thrown round us that restraint which common prudence and the teachings of common sense would dictate. We are so fond of what are mistakenly termed the good things of life, that we will to-day eat, drink, and be merry, though to-morrow our souls be required of us. Is not this indeed a true statement of the prevailing order in our midst? How many can we find who would indeed be honest enough to answer affirmatively that they would much rather enjoy life fast while they do live—eat, drink, and live fast, die soon, and give place to a fast generation? Human life is already abridged to thirty or thirty-three years for a generation; and in a few more generations, if we continue to follow the present order of things, we will still continue to reduce the period of life till we get as low as twenty years as a generation. This will then be a glorious era indeed. It will be but little trouble to live out the duration of life when this shall become the established period allotted to a generation. But it seems a fast and sad business to send ten hundred millions of human souls to eternity every twenty years; and it will be a fearful and melancholy reflection and a solemn sight to robe in the burial garb and to give back to mother earth the physical organizations and proud forms of ten

hundred millions of our beautiful, refined, and pure white Caucasian race. But by the same process of self-destruction or extermination we will still continue to reduce or abridge human life, till the generations of our order will cease upon the earth. Can we not now behold some appearance of the ravages of extermination in our midst? Why then would we ask who are to be instrumental in assisting to execute this law? It seems to us almost a clear case of self-destruction or suicide.

But we spoke of the practice of excessive use of tobacco, and its loathsome effects. This detested weed, after being manufactured in various ways, is extensively used in different forms. It is dried and smoked in the pipe, and rolled into cigars and smoked in that form; it is also dried, pulverized, and used to bring about beautiful auburn noses, as a snuff, among many of the tender sex. Others fall victims to its influence, and use it by way of chewing. It is a settled thing that this is a poisonous narcotic plant; has a tendency, in its loathsome effects, to induce drowsiness, sleep, and stupor, thus pretty well answering the same purpose with those who use it to excess that opium does. It has more than once fallen to our painful lot to witness the loathsome and destructive effects of opium, as we have had some experience with those who had, most sadly and unfortunately, fallen victims to its use and its terrible and dangerous effects, as smokers of it and as eaters. Nay, more; often have we awoke at the midnight hour, and found the opium-eater and smoker sitting up in the middle of her bed, with the pipe in her mouth, her head drooped upon her breast, and a burning candle at her side on the bed, with which she had lighted her pipe, and then unconsciously fell

asleep, as discovered, in a sitting posture. A single move of the victim would upset the burning candle, and in a moment her bed and clothing would be enveloped in flames. And thus is one to be regarded as a pitiful object. We say pitiful, because when one thus falls a victim to the use of opium, they are at once chained by its fearful grasp and in its loathsome dungeon bound, unable to shake off its despotic rule; and such are to be regarded as objects of pity. And it is even so in the use of tobacco. This is one of the strong evidences that it is a poisonous and narcotic drug. When one falls a victim to its use and influence, it is universally acknowledged to be attended with great difficulty to ever get rid of it, and often do persons form a taste for it ere they are aware of its effects and of its clinging like an incubus to them; and when they become thus acquainted with it, they deeply regret ever forming a taste for it. We are aware that there are tens of thousands of victims to it who would willingly abandon its use had they the power; but they have perverted their taste and nature so far as to have acquired a habit and taste for it, and they must be its slaves; bound by its iron grasp, and they are, indeed, objects of pity.

And so it is; the human race originally have no taste for these things. They have no natural taste for strong drinks, manufactured liquors, ale, beer, and slops of a thousand different varieties; but they have perverted their natures and their natural tastes, and, like the parents of mankind in the Garden of Eden, in their earthly paradise, have gone astray. They have alienated from the laws and ever wholesome teachings of nature; have sought to improve that which God, in his infinite wisdom, and for the

happiness of all his creatures here, fashioned and ordained wholesome food and drink; or they have, in their limited view and comprehension of God's wisdom and perfection, completed, perfected, or finished that which, to them, it seemed that God had begun, and, in his haste, left unfinished. And thus it is we see, all over the world, man's depraved nature. But as they have thus gone astray, Adam-and-Eve-like, and have infringed the law of nature, many examples of which we have already given in the preceding pages, they must here again suffer according to the penalty of the law.

The evidences that the taste formed for strong drink, manufactured liquors, snuff, tobacco-chewing and smoking, opium-smoking and eating, consist in the certainty that on first using these articles, and on first introducing them to the natural palate, the taste instinctively revolts at them; they are offensive, unwholesome, and poisonous, and nature formed no such taste for these filthy substances. To test this matter, allow a little raw strong spirits to be put in the mouth of the infant, and behold its wry face and strange gestures. What is the cause of all this? Does it really taste so well and have such pleasing effects that the child thus gives expression to the delightful emotions it produces? Nay, verily! Nature and the natural taste so revolt against it and loathe it, that in its actions we behold its efforts to throw it off and get rid of it. But to continue the use of it, as in the case of those who become addicted to the use of tobacco and strong drink, to which we have referred, and a taste will be sooner or later acquired, the natural palate will gradually become deadened in its keen perceptive sense of taste, and the natural taste will thus become perverted, and the individual is made the victim to the

influences of perverted nature. The boy who sadly conceives, at the age of ten years, that, to become a man, it is only necessary that he should become a tobacco-chewer, smoker, etc., first takes the filthy quid into his mouth. And now is it to be supposed that he has a taste and palate formed by the all-wise Creator for the agreeable use of this filthy weed? By no means; but the natural taste revolts at it. It is wholly a stranger, and foreign to the taste, and the natural senses, on its first infringement, wage war against it. But if it still intrudes, sickness is induced; blindness, deafness, and the whole senses are shocked by its encroachments. Not only do the palate and natural taste revolt at it, but in a moment the whole system and organic structure is found to sympathize. A shudder is felt over the whole body; a trembling, a shaking, and a general tremor seizes the whole frame, and there is sympathy throughout the whole connection of the body. A strange and peculiar sickness, unlike any thing ever before experienced, is felt by the now suffering victim. Vomiting finally ensues, and the new beginner, or the lad who, by this new hope, was going to help the Almighty make a man of him in a moment, is now prostrated upon his couch, and often upon the bare ground, pale, sick, and in great agony.

Now, let us reflect for a moment, and take a natural, common-sense view of things, and of the character, wisdom, and goodness of the Creator. And now is it possible to conclude that God, in his sovereign goodness, created that filthy and poisonous weed or plant for the general use, comfort, and happiness of his creatures, created, too, in his own image? and that they, too, are doomed to such extremes of suffering before their natural sense of taste can possibly bear it? Ah, indeed,

what a strange God! And how strange, too, that he did not create all our delicious fruits, wholesome food, and the sparkling waters the same way; and even the milk of the mother's breast, with the noxious effects, in the first use of it. How important, then, that we be careful not to abuse those things as food, and drink the sparkling waters of the sweet flowing stream or rippling brook, and not to attempt to make better that beverage prepared by God alone, to invigorate and beautify his creatures; and to adopt as our food a plain and simple diet, which are best suited, as the teachings of nature, to our wants, health, happiness, and longevity; and to abstain from that which is deleterious; but let us follow the rule and teachings of nature, even as the subordinate animals, the beasts of the field, that never pervert their tastes, but satisfy their appetites at the ever-spread table of vegetable nature, and allay their thirst at the running brook.

And thus it is; let man, with all his boasted wisdom, learn a lesson even of the lower orders of creation. But we all know that it is not for our general good and happiness to run to these extremes. But, as we said before, we are a fast people, live in a fast age; and it is man's craving nature and perverted appetite that impels him onward, till finally he is engulfed in ruin. And we are inclined to believe that those who adopt temperate and prudent habits of life, simple diet, and nature's beverage as a drink, and put away, to a great extent, the use of flesh and blood, grease, fats, and the flesh of the swine, and adopt a plain vegetable diet, with but little condiments or seasoning, will enjoy life, health, and happiness in a greater degree than those who run to extremes in habits of eating and drinking;

and it will most surely contribute to longevity, or the duration of life. And with the vegetarian and water-drinker it is an established fact that the skin is more pure, the flesh more perfect and of a sounder texture than those who feast upon a greater variety of luxuries, strong drink, tea and coffee, etc., together with a great amount of flesh and fat; that the whole organization, the skin, flesh, and blood become diseased and corrupted, and that even after death, when life has ceased, the body of the vegetarian will be less susceptible to the ravages of decomposition than the body of those who are fast liver, eaters, and drinkers. And as we have asserted that there is a difference between the purity, soundness, and texture of the whole being that adopts a plain simple diet, and water alone as a drink, and those who run to extremes in variety and excessive use of animal diet, we will submit an example which illustrates and confirms this position.

We are all aware that there are many different orders of beings in our midst, whose habits of life and food are opposite to each other. For instance, there is a race or order that feeds upon vegetable nature in a raw state, and this is the herbivorous animal. The stomach of all living animals is provided with digestive organs, by which their food, after being received into the stomach, is worked up or digested. The stomach is also furnished with a gastric juice, the office of which is to dissolve the food in the stomach, and in this way assist in carrying on easy and ready digestion. The nature of this juice is very powerful in dissolving all hard substances taken into the stomach. For example, it often occurs that persons and other animals swallow hard substances, such as very hard bread and sometimes the tough rind of meat, which the di-

gestive organs of the stomach could scarcely get rid of without great difficulty in their process of digestion, were it not for the all-powerful and dissolving nature and properties of the gastric juice, which in a moment, on their being received into the stomach, lays hold on and dissolves them, thus assisting a ready and easy digestion. But this gastric juice differs in its nature in different animals. That contained in the stomach of the herbivorous animal, which feeds upon vegetable nature, will dissolve that kind of food, but will not dissolve flesh or meat. Among this order of animals is the ox, sheep, horse, zebra, etc. And, again, there is another order or race which feeds upon animal diet, flesh, blood, etc., which are the carnivorous animals, such as the lion, tiger, canine and feline races. The stomach of this class of animals is furnished with a juice which will dissolve animal food, flesh, and blood, but will not dissolve the raw herb upon which the former class feeds.

The human race, or their stomach, is furnished with a juice the qualities of which will readily dissolve both animal and vegetable, yet animal food in the human stomach seems far more difficult to dissolve and digest than that of vegetable. As we have alluded to flesh and blood, and regarded them as rather unwholesome, and as some claim wholly unfit as food for our intelligent order, and as we spoke of the use of tobacco, strong drink, and many other deleterious substances, and showed clearly that there can be a taste formed, and the stomach made to adapt itself to many very unwholesome and even poisonous and nauseating articles which are in use, and that it thus adapts itself, in the long use of these things and by a perverted nature, so we are impressed with the conviction that the use

of some and many kinds of animal food, especially fat, grease, blubber, and the flesh and blood of swine, is but a perverted nature and acquired taste, by long use and habit, as their nauseating effects are instantly experienced by the strict vegetarian on receiving them into the stomach. Not only so, but in the long and great amount of belching after eating it, the fumes of it arise from the stomach. But it may be asked why it is, if this gastric juice will so readily dissolve flesh and other, even hard, substances received into the stomach, that it does not dissolve or corrode away the stomach itself? In this, we would say, we have a striking example of the goodness and wisdom displayed in the wonders of God's mighty and mysterious works, who is without limit, but who has prescribed bounds to all things; and in the dissolving properties of the gastric juice of the stomach, it is limited to dead or inanimate flesh, and is restrained in its action and ravages upon the live flesh of the stomach; and so it is, when lifeless flesh is received into the stomach it instantly lays hold of it and dissolves it; but, as it can not act or take effect upon living flesh, of course the stomach is secure while in a living state.

But now, as we have said the juice of the stomach will not dissolve living flesh, but will act so readily upon dead flesh, we would refer to some circumstances and observations to show its dissolving powers. We have seen persons in the vigor of life, in the bloom of health, with sparkling bright eyes and fresh and blooming faces, with life-like and cheerful expressions; but suddenly some misfortune befel them—in a few days they are dead! They died so suddenly that the flesh of the face and body was not at all wasted away. But now they

are dead—laid out lifeless! You gaze upon them; they are whole and perfect as if living, and before the eyes are closed we can scarcely realize that they are dead. And now leave them but a short time and come again and look on them, and you are at once strangely shocked. "In so short a time," you exclaim, "how changed!" Now they are dead indeed; no life-like appearance is left engraven upon their face; the flesh is frightfully changed, as if becoming putrid, and really is so. You go away but a short time and return again; and now you are overwhelmed; decomposition is rapidly going on; you scarcely recognize the lifeless mass before you as the same, and soon the whole body is disorganized, the flesh wasted and dissolved.

But now what has produced this sudden and alarming change so soon? Of course the surrounding elements, the state or temperature of the atmosphere, had much to do with the rapid decay of the body. But remember, as we have said that the nature and solvent powers of the gastric juice was peculiarly suited to dissolving inanimate flesh, thus it is that, the instant life ceases, this self-same juice commences its ravages upon the stomach, and rapidly spreads over the whole body, and by its solvent powers the work of decomposition is hastened on. And now, as we have averred that the careful vegetarian, who excludes all animal diet, possesses a finer, more pure and healthy organic body, and that the skin, flesh, and blood are all more pure, more perfect and sound than that of the fat, flesh, and blood-eater, then, if this be the case, the body would be less liable to early decay or sudden decomposition after death; and that this is the case may, to some extent, be proven, and its genuineness

established, on the observation of past instances, in which persons have been known to meet their death at the same moment upon the battle-field, both of whom were exposed, after death, to the same ravages, so far as a common observer could see, for producing decomposition; both were exposed to the same surrounding elements, lying upon the same battle-field, beneath the burning rays of a tropical sun, or in a Southern clime. Their comrades not being permitted, by circumstances, to bury their dead, as is often the case in time of war, they were left several days thus exposed. One is of a race or order of vegetarians who lived upon a plain vegetable diet, used nature's beverage alone as his drink, excluded all fats and flesh. The other was of the opposite order, or "fast people," and all his days had been accustomed to a great variety of fashionable and, as some regard it, a popular living, especially in the many kinds of drinks, together with abundance of the animal flesh, blood, fats, etc. After a few days had elapsed, their comrades chanced to come upon the same battle-field, and here yet lay the heroic and unburied dead! The one of plain habits of living, who had, during life, satisfied his appetite at the ever-spread table of vegetable nature, was lying as left several days before, with but slight traces of decay, while the other was gone beyond recognition—terribly changed, decomposed, dissolved, and wasted. Now, what are we to infer from this example, and what important instructions shall all derive from it? It must necessarily carry conviction to the reflecting mind that the flesh-eater and fast liver was, by habits of living, indeed unsound, corrupt, and morbid—was a living dotard, and in a state of decay even before his death, and the instant that life ceased, the gastric juice, orig-

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inally of the stomach, combined its energies with the external elements, and commenced their ravages, having an easy subject, for decomposition of course was carried on with great rapidity; while the other, being of pure, healthy, sound flesh, and of solid texture, long resisted their ravages.

And so we discover that, though we are living and engaged in gratifying our sensual pleasures and appetites, by feasting upon all the varieties of highly-seasoned dishes, with a full supply of the thousand different drinks and manufactured liquors, together with the excessive use of tobacco, smoking, chewing, snuffing, and in every other form that we could apply or use the filthy weed, yet we say that during the period that we are thus engaged as a fast people, we are dead upon our feet, or at least dying a slow and terrible death by our own hands, and will soon pass away. Decomposition and the dissolving elements are waiting eagerly for us, and when life ceases we will be readily dissolved, and will thus give back to mother earth the essence which now enters into our compositions. It is unknown to the world generally what a filthy practice the use of tobacco, in its various forms, is. It is not only unknown to those who never fell into the habit of using it, but its filthy and deleterious effects are even unknown to those who are its victims, and who, we are sorry to say, even hail it as a luxury; for it is a well-known fact that in those who have long been using it excessively, both in chewing and smoking, their system, the very flesh and skin, become dreadfully saturated with its detested fumes, and even their clothing becomes filled with the stench of it, as its fumes, which have been absorbed by the system, and which are thrown off through the pores of the skin, thus become lodged in the clothing.

Viewed in this light, the habit of smoking, which many adopt as a more genteel and less destructive manner of using it, become, if any difference, the more filthy of the two, or even of any other mode of using it. In the following we will submit at least one example, showing the destructive and filthy fumes of tobacco, and that those who adopt smoking do not, in any degree, mitigate its filthy and pernicious influence. Those who are excessively in the use of it can not as well know or comprehend its effects, because they are accustomed to it and to its foul stench, and their tastes and senses have become changed and deadened; but this does not argue the case or plead their cause for them, nor excuse them—the patient is, nevertheless, equally repulsive. But to our example.

To convey any thing of a distinct idea of yourself as a tobacco-chewer and smoker, we would give an example of one whom we had occasion to witness undergoing the wet-sheet pack. And here, as there are so few, unfortunately, who understand but little or nothing about the hygienic or hydropathic treatment, it will be well and is even demanded of us to give some account of what we mean by the wet-sheet pack. First, then, comes and presents himself a subject, or patient, who is much demanding this kind of treatment for health. It will be understood that the wet-sheet pack has a powerful tendency to cleanse the skin, open the pores, and purify the blood and system, by drawing to the surface, by the force and virtues of the water, all foul secretions and dead substances and nuisances lodged in the skin, flesh, and blood; consequently our subject, the victim of tobacco and smoke, was thus put under treatment. And this is the description or manner of instituting the wet-sheet pack: First, we

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spread a heavy comfort, and on this about two good blankets; then take a nice heavy sheet, dip it in clear cold water, till thoroughly saturated; then spread it upon the blankets and comfort as arranged; then allow the patient to strip off, and on one side of the sheet stretch himself at full length, in a perfect state of nudity; then roll him over and over till the sheet is rolled completely up, and he is nicely packed, with all the others wrapped around to confine the heat and moisture; and now he is completely packed, close up to the chin, neck, shoulders, breast, arms, whole body, legs and feet. This arrangement is for sweating and a fine process of purification. Now, in this same condition our tobacco devotee was left, the usual length of time, for the water in the wet-sheet to do its work, when he was undone and came forth; and to the nostrils of any one coming in contact with the steam of this sheet, after he came forth, the fumes of tobacco were scarcely rivaled in their distinctness by an old Richmond tobacco hogshead. Now this example speaks something beautiful for and in confirmation of the hydropathic treatment, while it tells a sad and lamentable story for the tobacco devotee.

CHAPTER IV.

GEOLOGY.

IN the earth's primitive state, as we have said, it was a liquid mass from the beginning, having nothing upon its surface. As it rotated upon its axis and revolved in its orbit round the sun, it underwent a cooling process, until its surface first condensed and became consolidated; and as time passed away, it still condensed and cooled to a greater depth, thus forming what we call the upper crust. And though it is now become consolidated to an unknown depth, it is still sometimes called its upper crust, with the understanding that within its interior or center, no doubt, there still remains that mysterious, original, igneous mass.

It will be remembered that after the earth had become consolidated to a considerable depth, the first class or primary rocks were formed in its upper crust, and the igneous mass was then confined within this upper consolidated earth with the primitive formations of rock. It at this time possessed an expansive nature, as it even does to the present day, as its heat is intense beyond human conception; but its expansive force within the bosom of the earth was counterbalanced by the external elements—the water, the atmosphere, etc. After the lapse of ages, the external elements became so changed in their nature as to be unequal to the expansive force of internal heat, and, as we said in the early part of this work, the equilibrium

was destroyed; consequently the expansive force within became so great as to lift the upper crust in many places, thus giving vent to its interior heat. In this way those fearful catastrophes and revolutions of the earth were brought about, of which we have before spoken. It is not at all likely that these wonderful breathings would have taken place, and produced such universal devastating results and revolutions of the earth's surface, had there been at this time sufficient vents, or openings, by which the internal heat could have escaped, so as to restore the equilibrium; but, as there were no vents for the igneous mass within, then a fearful catastrophe would be a most natural phenomena of nature. After the earth had thus undergone two or three revolutions by this self-same agency, and which took place at different periods, with an unknown duration of time intervening between the several catastrophes and revolutions, the earth settled down into a more quiescent state, and has remained so, with the exception of the ravages produced by the earthquake and the volcano. The volcano, though destructive in its nature and devastating effects, subserves the very important end of so many chimneys, by which is carried off this same internal heat. They are vents to the earth, by which the equilibrium of the earth is restored or continued; and were it not for these vents, it is natural to suppose that the equilibrium would at times be destroyed, as in former periods of the world's history, or, as we have shown, in nature's previous days. And the internal heat would force the upper crust for vent, and thus overwhelm and engulf in its ruins whole provinces, and sink in its subterranean fires millions of inhabitants. It was well that man had not yet ap-

peared upon the earth, as we have shown, during the wonderful breathings from this igneous mass and those fearful catastrophes which took place in nature's previous days.

We will here insert a sketch of geological history, after which we will give some idea of the existence and ravages of the volcano and earthquake. The science of geology, from which we have deduced many important positions and conclusions, is, of all branches of science, the most interesting to the inhabitants of the globe. Here is our home. Upon the earth we dwell, and most surely very much and deeply does it engage the human mind to know how it was created, of what it is composed, how long a time it was developing before it became a suitable habitation or abode for an intelligent race of beings such as the human species, and what was its condition, as near as we can arrive, when it first proceeded from the hands of Him who fashioned it, and such like questions. All these solemn and sublime thoughts and inquiries have we attempted to answer and solve in the early part of this work. The whole duration of time, stretching back to the dawn of the first day, or the beginning, have we divided into five distinct days or eras. We do not mean including the present day or era, but extending up to this era, in which man was created or unfolded. During these five periods, or days, we have shown that different races of beings inhabited the earth—five successive races of vegetable and four of animal. The evidence that these races existed during this long lapse of time, and that man was not yet created or unfolded to dwell in their midst, is, that in all the fossil remains of once living and organic beings, as dragged

to light by the unwearied toils of the geologist, the remains of man are not to be found.

The geologist would thus speak of the different formations, strata, etc.: There are the hornblende, serpentine, crystalline, limestone, and quartz rock. The primitive ocean, when the disruptions caused by such powerful and mighty movements occurred, reduced the higher parts of the primitive rocks to fragments. These shattered fragments becoming agglutinated by their own cement, recomposed continued strata, which formed the rocks to which we allude. In this class of rocks we first behold the rudiments of vitality, the dawn of organization, the first-born of earthly creatures, whose existence is recorded, as we have traced through this whole work, in imperishable characters. These consist of organized beings of the lowest orders, such as sea-shells of various descriptions, which are here found imbedded, and which offer a decisive evidence that such rocks were formed after the creation of organized beings. In the oolite, or red sandstone era or formation, is traced by the geologist the first remains of the saurian or lizard-shaped animal. The remains of a number of species have been found, differing in their appearance from a crocodile to an alligator, some of which have been from 60 to 120 feet in length. These animals appear to have lived in salt water, unlike any of this class with which we are acquainted at the present day. The oolite rocks are composed of various strata of limestone, sand, and sandstone. These rocks are remarkable for the great variety of organic remains they contain. The animal remains are those belonging to the land and to fresh water. The teeth and bones of fish and reptiles are abundant. The reptiles are mostly saurian animals and

turtles. Among these are the megato saurians, the plesiosaurus, and the iguanodon, some of which must have been seventy feet in length and of the height of an elephant. There are also vegetable fossils in these rocks, consisting of arborescent forms, trunks of palms, gigantic reeds, and similar vegetable productions, which are now growing in the torrid zone. The next or third division is the tertiary, which is considered as having been deposited after the secondary. This formation abounds with a vast quantity of vegetable and animal remains, such as resemble the crocodile, the crab, lobster, fish, and vast numbers of testaceous exuviae, so well preserved as to have the appearance of recent shells.

Of all the memorials of the past history of our globe, the most interesting are those myriads of remains of organized bodies which exist in the interior of its outer crust. In these we find traces of innumerable orders of beings existing under different circumstances, succeeding one another at different epochs, and varying through multiplied changes of forms. If we examine the secondary rocks, beginning with the most ancient, the first organic remains which present themselves are those of aquatic plants and large reeds, but of species differing from ours. Numerous species of animals have been found imbedded in the secondary strata, no living examples of which are to be found in any quarter of the globe. Among the most remarkable of these are the following: The mammoth, which bears a certain resemblance to the elephant, but is much larger, and differs considerably in the size and form of the tusks, jaws, and grinders. The fossil remains of this animal are more abundant in Siberia than any other country,

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there being scarcely a spot from the river Don to Kamtschatka in which they have not been found. Not only single bones and perfect skeletons of this animal are frequently to be met with, but in a late instance the whole animal was found preserved in ice. This animal was found on the banks of the frozen ocean, near the mouth of the river Jena, in the year 1799, and in 1805 Mr. Adams got it conveyed over a space of 7,000 miles, to Petersburg, where it is deposited in the museum. The flesh, skin, and hair were completely preserved, and even the eyes were entire. It was provided with a long mane, and the body was covered with hair. This hair was of different qualities. There were stiff black bristles from 12 to 15 inches long, and these belonged to the tail, mane, and ears. Other bristles were from 9 to 10 inches long, and of a brown color; and besides these there was a coarse wool, from four to five inches long, and of a pale yellow color. This mammoth was a male. It measured 9 feet 4 inches in height, and was 16 feet 4 inches long, without including the tusks. The tusks, measuring along the curve, were 9 feet 6 inches, and the two together weighed 360 pounds. The head alone, without the tusks, weighed 414 pounds. The remains of this animal have been found likewise in Iceland, Norway, Scotland, England, and in many places through the continent on toward the Arctic Ocean. The megatherium. A complete skeleton of this colossal species was found in diluvial soil, near Buenos Ayres, and sent to Madrid. The specimen is 14 feet long and 7 Spanish feet in height. The great mastodon of Ohio, of which the following is a description: This species appears to have been as tall as the elephant, but with longer and thicker limbs. It had a trunk like the

elephant, and appeared to have lived on roots. Its remains abound in America, particularly on the banks of the Ohio. The tapir, which also abounds in America. The one named gigantic tapir is about 18 feet long and 12 feet high. The Irish elk, or elk of the Isle of Man. This gigantic species, now apparently extinct, occurs in a fossil state in Ireland, Isle of Man, England, Germany, and France. The most perfect specimen of this species, which was found in the Isle of Man, may be seen in the museum of the University of Edinburgh. It is 6 feet high, 9 feet long, and in height to the tip of the right horn, 9 feet 7½ inches.

Such are a few of the facts which the researches of modern geology has disclosed. Let us now consider what are the conclusions which have been deduced by modern geologists, even by those who acknowledge the divinity of the Christian revelation. It is that the materials of which our globe is composed are of very high antiquity, and were brought into existence long before the race of man was placed upon the earth. The exact period of years which any of these materials may have existed, or any approximation to it, no geologist has yet undertaken to determine, nor is it likely that the problem will ever be satisfactorily solved. In reference to some of the coal strata, one distinguished author, in his system of geology, states that it would be even too short a period were we to allow two hundred thousand years for the production of the coal-mines of New Castle, with all their rocky strata, not including the subsequent formations up to the present condition of the earth. Another author, in his system of geology, estimates a single production of volcanic quiescence, during which strata of coal, shale, sandstone, and limestone were

deposited over the side of Arthur's Seat, a basaltic hill in the vicinity of Edinburgh, at five hundred thousand years. And, as we are all aware that it is strictly necessary, during the formation of these strata of coal, shale, sandstone, etc., that the earth should be in a quiescent state, the geologist has fixed upon five hundred thousand years for their formation. This, of course, corroborates our view and statement of the undefined ages which must have intervened between those fearful catastrophes of which we have so often spoken. As we have stated that the earth's surface has in former periods undergone several physical revolutions, changing its former surface, producing elevations and depressions, changing the bed of seas, and even changing the climate of different portions of the earth from a mild temperature to a frozen region, these conclusions are established and confirmed as strictly true in the discovery by the geologist. The remains of once living beings, and even whole skeletons of a species of animal in the ice on the banks of the frozen ocean, in the cold and dreary land of Siberia, which animal, the mammoth, is a species of the elephant, belonged to and inhabited in its day the warmer and milder regions of the globe; consequently, as this animal has been found in a perfect state of preservation in the ice of the frozen north, it is evident that there must have been a very sudden revolution of the earth, and even a change in the climate; for, as it seems to have been an inhabitant of that northern region, it must have been a temperate climate before its death; and it must have almost instantly changed at the death of this animal, as its body would have been disorganized and decomposed had it been exposed, even for a short time, in a temperate or warm region.

CHAPTER V.

ELECTRICAL CURRENTS.

CURRENTS of electricity are essential to the production of magnetical phenomena. A magnet is understood to be an assemblage of as many electrical currents moving round it in planes perpendicular to its axis as there may be imagined lines, which, without cutting one another, form closed curves round a permanent magnet. These may be conceived to be a mass of iron or steel, round the axis of which electrical currents are constantly circulating; and these currents attract all other electric currents flowing in the same direction, and repel all others which are moving in opposite directions. One important circumstance is always to be kept in view, that the electric currents flow round every magnet in the same direction in reference to its poles. If, for instance, we place a magnet with its north pole pointing to the north, in the usual position of the magnetic needle, the current of electricity flows round it from west to east, or in the direction in which the planets revolve, and the earth on its axis; or on the western side of the magnet it is moving upward, and on the eastern side downward; on the upper side from west to east, and on the lower side from east to west. This is ascertained to be a uniform law, and on these principles most of the phenomena of magnetism may be accounted for. On this point it remains only to explain the influence of the earth on

the magnet, by which the needle is kept always in one position, nearly coinciding with the meridian. Currents of electricity analogous to those which circulate round every magnet are constantly flowing round the globe, as the current of electricity in a galvanic apparatus moves in an unbroken current from the negative to the positive pole, and from it by the connecting wire round again to the negative pole. The direction of these currents, it is supposed, are the same as with artificial magnets, and it is simply by the attractions and repulsions of these terrestrial currents bringing the currents round the needle to coincide with them that the latter always points to the north. The cause of these electric currents thus inferred to be constantly circulating round the globe, is as yet involved in obscurity. They are supposed to move at right angles to the magnetic meridian, or nearly parallel with the equator on the eastern side of the earth, moving from us, and on the western side flowing toward us. It is conjectured that the arrangements of the materials of the globe may be such as to constitute a battery, existing like a girdle round the earth, which, though composed of comparatively weak materials, may be sufficiently extensive to produce the effects of terrestrial magnetism. Its irregularity, and the changes it may accidentally or periodically suffer, may explain the phenomena of the variation of the compass; or the general action producing currents of electricity may be effected by different causes, as the motions of the earth, currents of the atmosphere, the process of evaporation, and the solar heat. It may also be supposed that much of the variation depends on the progress of the oxidation in the continental regions of the globe. Upon the same principles and phenomenon, as

stated above, by means of a galvanic battery, iron may be temporarily magnetized.

A still more clear understanding of these principles may be given thus: The dissimilarity of the temperature of the poles at different times is owing to the varying condition of an existing element in its lower and higher degrees of development, and which, though it is not by foreign bodies, is assisted by them to sustain a connection with the whole envelope of the earth, from the lower to the highest strata of the atmosphere. The north has been considered as the location of the magnetic pole, evolving incessantly attractive electric fluid, which determines the direction of the magnetic needle. In the torrid portions of the earth the particles thrown from the sun act upon the water and atmosphere, which action results in a constant sublimation and development of heat or the magnet medium. It is here termed magnetic for distinction; but properly it is the unfolding heat contained in the previously cold medium. The imperceptible rushing of this current toward the north determines the direction of the magnetic needle. There are likewise three distinct fluids crossing the earth, from the south to the north, and from the north to the south, by a mutual exchange of elements from the poles. There is also an intersecting fluid that crosses each of the others, and this has been termed the "dia-magnetic" fluid. The former fluids are in relation of equality to each other. Their termination at the north is the nucleus of the magnetic pole. The direction of these fluids establishes the lines of no variation. The motion of their attending fluids determines the lines of variation. These lines revolve from east to west half way round the earth, while the sun is passing through one of the signs of the zodiac.

And wherever is the meridian of these lines, there is the greatest degree of cold. As the lines approximate to any particular longitude, so the climate of that portion of the earth becomes gradually changed; and in this way some portions formerly characterized by blooming fertility and a congenial atmosphere have been changed to barrenness, and are concealed from the light of the sun by a mantle of heavy snow and mountains of ice.

CHAPTER VI.

DESCRIPTION OF VOLCANOES.

VOLCANOES are mountains, generally of a large size, from the summits of which arise fire and smoke. On the summit of these mountains lays a vast opening, called the crater, sometimes in circumference reaching from their summits to an immeasurable depth in the bowels of the earth. From these dreadful openings are frequently thrown up to an immense height torrents of fire and smoke, clouds of ashes, cinders, and red-hot stones, together with torrents of melted lava, which roll down the declivity of the mountain like an immense flowing river. These alarming appearances are not unfrequently accompanied with thunders, lightnings, darkness, quakings of the earth, and horrid subterraneous sounds, producing the most terrible devastations through all the surrounding country. Previous to an eruption, the smoke, which is constantly ascending from the crater, in-

creases and shoots up to an immense height; forked lightning issues from the ascending volume; showers of ashes are thrown to the distance of forty to fifty miles; volleys of red-hot stones are discharged to a great height in the air; the sky appears thick and dark, and the luminaries of heaven disappear. When these alarming phenomenon have continued for some time, the lava or stream of melted minerals begins to make its appearance, either boiling over the top or forcing its way through the sides of the mountain. This fiery deluge of melted minerals rolls down the declivity of the mountain forming a dismal flaming stream, sometimes fourteen miles long, six miles broad, and 200 feet deep. In its course it destroys orchards, vineyards, corn-fields, and villages; and sometimes cities containing twenty thousand inhabitants have been swallowed up and consumed. Several other phenomena of awful sublimity sometimes accompany these eruptions. In the eruption of Vesuvius, in 1794, a shock of an earthquake was felt, and, at the same instant, a fountain of bright fire, attended with the blackest smoke and loud report, was seen to issue and to rise to a great height from the cone of the mountain, and was soon succeeded by fifteen other fiery fountains, all in a direct line, extending for a mile and a half downward. This fiery scene was accompanied with the loudest thunder, the incessant reports of which, like those of numerous heavy artillery, were attended by a continued hollow murmur, similar to that of the roaring of the ocean during a violent storm. The houses in Naples, at seven miles distance, were for several hours in a constant tremor, the bells ringing, and doors and windows incessantly rattling and shaking. The murmur of the prayers and lamentations of a nu-

merous population added to the horrors of the scene. All travelers who have witnessed these eruptions seem to be at a loss to find words sufficiently emphatic to express the terrors of the scene.

There are reckoned about fourteen volcanoes in Europe, of which the principal are Mt. Hecla, in Iceland; Mt. Vesuvius, near the city of Naples; Mt. Etna in Sicily; and Stromboli, in one of the Lipari islands. Etna and Vesuvius are often quiet for many months and even years without the appearance of fire, though the smoke is always ascending from their craters; but the mountain Stromboli is ever at work, and appears to be the only one that burns without ceasing, and for ages it has been looked upon as the greatest light-house of the surrounding seas. Several phenomena of awful sublimity and terrific grandeur frequently accompany the eruption of these volcanoes. Hecla, in Iceland, is a mountain nearly a mile in perpendicular elevation, and a considerable portion of it is covered with snow. In an eruption of this volcano, in 1775, a stone weighing 290 pounds was thrown to the distance of twenty-four miles.

Not far from this mountain, in the year 1783, there happened a most dreadful and appalling eruption, which was preceded by a violent earthquake, which lasted for two weeks, after which the lava broke out from the earth in three different places, forming three dreadful fire-spouts. These fire-spouts, or streams of burning lava, after having risen a considerable height into the air united into one, arriving at last at such an amazing altitude as to be seen at the distance of more than two hundred miles. The height to which this fiery stream ascended was reckoned to be not less than two miles above the

surface of the earth. This fire first became visible on the 8th of June, and continued to produce devastation and terror until the 16th of August following. In one direction it formed a lake of fire spreading itself out in length and breadth more than thirty-six miles, and having converted all this tract of land into a sea of fire, it stretched itself out in another direction, and rushed down the channel of a large river with violent impetuosity, tearing up the earth and carrying on its surface flaming woods and every thing it met with in its course, and forming other lakes of fire. The whole extent of ground covered by this fiery inundation was no less than ninety miles long, by forty-two in breadth, or three thousand seven hundred and eighty square miles; depth of the lava being from ninety-six to one hundred and twenty feet.

All the time of this great eruption, the whole atmosphere was loaded with smoke, steam, ashes, and sulphurous vapors. The sun was frequently invisible, or when seen was of a dismal reddish color, and the rain which fell through the smoke and steam was so impregnated with salt and sulphureous matter, that the hair and even the skin of the cattle were destroyed, and the grass of the fields rendered poisonous. Twelve rivers were dried up by this fiery inundation, many lakes were filled up, twenty villages were destroyed, many thousands of sheep and cattle perished, and more than two hundred and forty human beings were destroyed. After this eruption, two islands were thrown up from the bottom of the sea, one hundred miles south-west from Iceland, one of them three miles in circumference, and about a mile in height, which continued for some time to burn with great violence. In an eruption of Vesuvius, in 1769, about midnight, a fountain of

fire was shot up to an amazing height, casting so bright a light that the smallest objects were clearly distinguishable at any place within six or seven miles of the mountain. On the next day a most violent report was heard, which shook the houses of the town of ——— to such a degree that the windows were broken and the walls rent by the concussion of the air, and in an instant a fountain of liquid transparent fire began to rise, and gradually increasing, arrived at length to the amazing height of ten thousand feet and upward, when its blaze was reflected with awful grandeur from the sea! A gentleman of Toronto, twelve miles distant from Vesuvius, read the title-page of a book by that volcanic light.

Mt. Etna is the largest volcano in Europe. It is above two miles in perpendicular height, is about thirty miles in a straight line along its declivity to the top; its circumference at its base is about one hundred and twenty miles, its crater about three miles in circumference. In 1669, burning rocks from fifteen to fifty feet in circumference were thrown to the distance of a mile, and showers of cinders and ashes to the distance of more than sixty miles. A fiery stream burst from the mountain, fourteen miles long, six miles broad, which destroyed, in its course, the habitations of nearly thirty thousand persons, and meeting with a lake four miles in compass, not only filled it up, but made a mountain in its place. The quantity of materials thrown out by volcanoes is prodigious. It was calculated in this eruption the matter thrown out amounted to one hundred and fifty million cubic yards, so that had it been extended in length upon the surface of the earth, it would have reached nearly four times round the circumference of the globe. The noise emitted by

volcanoes has been compared to mixed sounds made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery confused together. The roarings of Cotopaxi, in South America, have been heard at the distance of more than two hundred miles.

Volcanoes are found in every quarter of the world. Forty have been observed constantly burning between Cotopaxi and the Pacific Ocean. Twenty have been seen in the chain of mountains that stretch along Kamschatka, and many of them are to be found in the Philippines, the Moluccas, the Cape Verd, the Sandwich, the Ladrone, and other islands in the Pacific Ocean. About two hundred and five volcanoes are known to exist, of which one hundred and seven are in islands, and ninety-eight on the great continents. All these grand and terrific phenomena of nature are under the direction and control of the Creator of the universe.

In 1744, the flames of Cotopaxi, in South America, rose three thousand feet above the brink of the crater. Its roarings were heard at the distance of six hundred miles. At the port of Guayaquil, one hundred and fifty miles distant from the crater, says Humboldt, "we heard, day and night, the noise of this volcano, like continued discharges of a battery, and we distinguished the tremendous sounds even on the Pacific Ocean."

The most terrific and extraordinary volcano yet known is that of Kiranea, discovered in Hawaii, one of the Sandwich Islands. When the crater of this volcano first bursts upon the sight, there is an appearance presented of an immense flame below, fifteen or sixteen miles in circumference, and from 200 to 400 feet below its original level, covered with hillocks of lava and vast floods of burning matter, in a

state of terrific ebullition, moving to and fro its fiery surge and flaming billows. Mr. Ellis, who beheld this volcano, states that around the edge or from the surface of the burning lake, there arose no fewer than fifty-one conical islands, of various forms and sizes, containing as many craters. Twenty-two were constantly emitting columns of gray smoke or pyramids of brilliant flame, and several of these, at the same time, vomiting from their ignited mouths streams of lava, which roll in blazing torrents down their black indented sides into the boiling mass below. The roar and noise emitted from these several craters resemble the sounds of a mighty steam-engine. A whole lake of fire appears in the distance, billow after billow tossing its monstrous bosom in the air, and throwing forth its fiery spray to the height of forty or fifty feet, forming a scene most awfully grand and terrific; flames bursting forth from the largest cone; red-hot stones, cinders, and ashes propelled to a mighty height with immense violence, and appalling floods of lava boiling down the sides over the surrounding scorïæ.

Mr. Stewart and a party from the Blonde frigate visited this volcano in 1825. The following is only a very small part of his description: "At night splendid illuminations were lighted up; the volcano began roaring and laboring with redoubled activity. The confusion of noises was prodigiously great, rolling from one end of the crater to the other, sometimes seeming to be immediately under us, when a sensible tremor of the ground took place, and then again rushing to the further end with incalculable velocity. The whole air was filled with the tumult, and soon after flames burst from a large cone near which we had been in the morning. Red-

hot stones, cinders, and ashes were also propelled to a great height with immense violence, and shortly after the molten lava came boiling up and flowed down the sides of the cone and over the surrounding scorix into beautiful streams, glittering with indescribable brilliancy. At the same time, a whole lake of fire opened in a more distant part; this could not have been less than two miles in circumference, and its action was more horribly sublime than any thing I ever imagined to exist even in ideal visions of unearthly things.

"This fiery volcano of Kiranea, the largest of which we have any record, dwindles into insignificance when we think of the probable subterranean fires immediately beneath the whole of these and other South Sea islands. The whole Hawaii [and he might have added the whole interior of the globe], covering the space of 4,000 square miles, is a complete mass of lava, or other volcanic matter, in various stages of decomposition, perforated with innumerable apertures in the shape of craters. It forms a hollow cone over one vast furnace, situated in the heart of a stupendous submarine mountain, rising from the bottom of the sea. When we contemplate such awful overwhelming phenomena, the workmanship of Him who laid the foundations of the earth, and who superintends the operation of all its elementary principles, we have reason to exclaim, 'Let the nations say unto God, How terrible art thou in thy works! Let all the earth fear Jehovah; let all the inhabitants of the world stand in awe of him!'"

In the eruption of Etna in 1669, the stream of lava destroyed, in forty days, the habitations of 27,000 persons; and of 20,000 inhabitants of the city of Catania, only 3,000 escaped. In the year 79, the

celebrated cities of Pompeii and Herculaneum were completely overwhelmed and buried under ground by an eruption of Vesuvius, and the spots on which they stood remained unknown for 1600 years. Since that period, many eruptions have taken place, each of them producing the most dreadful ravages.

But the volcanoes of Asia and America are still more terrible and destructive than those of Europe. The volcanic mountain Pichincha, near Quito, caused, on one occasion, the destruction of 35,000 inhabitants. In the year 1772, an eruption of a mountain in the island of Java destroyed forty villages and several thousands of the inhabitants; and in October, 1822, eighty-eight hamlets and above 2,000 persons were destroyed in the same island by a sudden eruption from a new volcano. The eruption from Touvboro, in the island of Sumbawa, in 1815, was so dreadful that all the Moluccas, Java, Sumatra, and Borneo, to the distance of a thousand miles from the mountain, felt tremulous emotions and heard the report of explosions. In Java, at the distance of 340 miles, the clouds of ashes from the volcano produced utter darkness. Volcanoes are more numerous than is generally imagined. They are to be found in every quarter of the world, from the icy shores of Kamtschatka to the mountains of Patagonia. Humboldt enumerates forty volcanoes constantly burning between Coto-paxi and the Pacific Ocean; twenty have been observed in the chain of mountains that stretches along Kamtschatka.

OF EARTHQUAKES.

Next to volcanoes, earthquakes are the most terrific phenomena of nature, and are even far more

destructive to man, and to the labors of his hands. An earthquake, which consists in a sudden motion of the earth, is generally produced by a rumbling sound, sometimes like that of a number of carriages driving furiously along the pavement of a street, sometimes like the rushing noise of a mighty wind, and sometimes like the explosions of artillery. Their effect upon the surface of the earth is various. Sometimes it is instantaneously heaved up in a perpendicular direction, and sometimes it assumes a kind of rolling motion, from side to side.

The ravages which earthquakes have produced are terrible beyond description, and are accomplished almost in a moment. In 1692 the city of Port Royal, in Jamaica, was destroyed by an earthquake in the space of two minutes, and the houses sunk into a gulf forty fathoms deep. In 1693 an earthquake happened in Sicily, which either destroyed or greatly damaged fifty-four cities and an incredible number of villages. The city of Catania was utterly overthrown. The sea all of a sudden began to roar, Mt. Etna to send forth immense spires of flame, and immediately a shock ensued, as if all the artillery in the world had been discharged. The birds flew about astonished; the sun was darkened; the beasts ran howling from the hills; a dark cloud of dust covered the air, and, though the shock did not last three minutes, yet 19,000 of the inhabitants of the city perished in the ruins. This shock extended to a circumference of 7,000 miles.

Earthquakes have been producing their ravages in various parts of the world, and in every age, and are still continuing their destructive effects. Pliny informs us that twelve cities in Asia Minor were swallowed up in one night. In the year 115 the city of Antioch and a great part of the adja-

cent country was buried by an earthquake. About 300 years after it was again destroyed, with 40,000 inhabitants; and, after an interval of only sixty years, it was a third time overturned, with the loss of not less than 60,000 souls. In 1755 Lisbon was destroyed by an earthquake, and it buried under its ruins about 50,000 inhabitants. The effects of this terrible earthquake were felt over the greater part of Europe and Africa, and even in the midst of the Atlantic Ocean, and are calculated to have extended over a space of not less than four millions of square miles. In August, 1822, two-thirds of the city of Aleppo, which contained 40,000 houses and 200,000 inhabitants, was destroyed by an earthquake, and nearly 30,000 inhabitants were buried under the ruins. On the 7th of May, 1842, at five o'clock in the evening, the town of Cape Haytien, in the island of St. Domingo, was totally destroyed by an earthquake, and 10,000 of the inhabitants—forming two-thirds of the population—perished in the catastrophe. The towns of St. Nicholas and Port Paix were also tumbled into ruins, and most if not all towns on the north side of the island, in some of which multitudes of the inhabitants were destroyed, amounting in all to about 20,000 human beings who perished in that tremendous concussion. Its effects were traced from west longitude 56°, in the northern part of the tropics, to west longitude 91°, comprehending an extent, from east to west, of 35°, passing along Cuba, Louisiana, and part of the United States.

OF PHYSICAL CHANGES.

The preceding examples we have given with a view of showing to what a degree the fearful rav-

ages produced upon the earth's surface in nature's previous days, by the volcanic eruptions and breathings of internal heat, have been mitigated, so far that we have only remaining in this sixth period or day the desolating effects of the volcano and earthquake, which, though destructive and desolating in their nature, must necessarily dwindle into insignificance when compared to those universal upheavings and dreadful revolutions of former and distant periods. And thus it is, by the ravages of the earthquake, the devastating and overwhelming furies and volcanic explosions and emissions, that we account for the dreadful unsightly appearance of so great a portion of the globe; and also by the numerous inundations and changes of surface by long continued rains and freshets, which, in many places, entirely changed the beds of rivers, and formed unaccountable and enormous deposits in the low valleys and in the deep recesses of the mountains. But to nothing or any cause do we attribute more the present deformed condition of the earth than to those dreadful breathings of internal heat far back in the periods of past duration, prior to man's appearing in the world. In these wonderful physical revolutions, and the cause that produced them, was brought about the upturned, irregular, and broken strata of the earth, as we now often find it, where the different strata are broken, twisted, and confused in every conceivable shape, while the different varieties, the sandstone, lime, stone-coal, shale, slate, etc., are all confused and blended together; and it is to the ravages produced in nature's previous days that we account for the lofty mountains whose summits tower above the clouds at an altitude of more than 29,000 feet, and for the low valleys and deep de-

pressions of the earth's surface. Likewise was it by these ravages and physical forces and energies, together with the effects and changes in the time of the late flood or deluge, which occurred in the days of Noah, that thus our earth was transformed and revolutionized in its surface from a rather smooth and level plain to the mutilated and ruinous condition in which we now find it.

And thus it is, man does not at the present time, and never was permitted to, inhabit the earth in its original condition of smooth surface, as these changes and revolutions, as a general thing, took place at a period perhaps millions of years before his creation; consequently the race of man, through all the past, from the time of his creation through to the present day, inhabited and still inhabits the fallen ruins of a former world. It is not at all strange or incompatible with rational deductions and conclusions that the present order of things will ere long be changed; that the present race of mankind and every form of existence will dwindle out and sink into repose, and that the earth will be consumed by fire, and the elements shall melt with fervent heat, and thus the earth be changed, purified, and renovated. We have every evidence that the present condition of the surface of the earth is not at all as it was originally created, or as it was after it cooled and condensed, as it is not in harmony with the wisdom and design of the great Creator that the different strata should be in an upturned, broken condition, but that they should be in regular layers, one above the other, in perfect order; but the condition in which they are often found goes to establish the certainty that they have been subjected to the ravages of internal heat and volcanic action. Not only so, but we have every evidence necessary

to show that the tops of our hills and mountains were originally the general surface, and that all the deep valleys and frightful defiles were produced by volcanic action and those physical revolutions and catastrophes which took place in former periods, and that from the tops of the hills and mountains, which were originally the general surface, these low valleys and deep depressions sunk to the level or point to which we now see them, below the mountains; and the mountains, which seem of massive rock and other solid strata, withstood the ravages of these previous energies, maintained their position and original height or level, while the surrounding earth, with extensive tracts of country, sunk away from them, sometimes hundreds and thousands of feet, forming our low valleys and deep depressions, which, of course, now form the locality and beds of the numerous rivers. But by some it is supposed that the valleys are at the point of the original and general surface, and that the mountains and elevated undulating surface were elevated or raised by this same agency, internal heat and volcanic action.

We are aware that there is a class of mountains on the globe which were formed, or at least raised to a great height, by internal heat, many of which are still, as we have shown, burning volcanoes; but it will be remembered that the different strata was originally formed on a general level or horizontally, and each layer distinct to itself. In these mountains, raised by the agency of internal heat, the strata, of course, is dreadfully broken up—much of it standing on the edge, others in an inclined position, and different varieties confused together. But in our ordinary mountains we trace the different strata, such as stone-coal, slate, sandstone, lime, iron ore, etc., all on a beautiful level, running through whole

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mountains and hills, unbroken and undisturbed, maintaining the same level and altitude that they originally formed, showing clearly that the tops of these hills and mountains now to be at the point of the whole general surface and level, and that of course the valleys beneath were broken off from the mountains and sunk to the level we now see them; for if the low valleys are now at the point of the original level, and all our hills and mountains were formed or raised from that level, then of course the strata in the hills and mountains would be confused together in one almost inseparable mass.

It may be contended by some that the strata was formed even after the hills and mountains were elevated by those stupendous energies; but this is not consistent with deduced conclusions, as the primitive rocks and carboniferous formations were arranged or formed in the early history of the globe, even in what we have termed nature's previous days, and before the occurrence of those fearful volcanic actions and stupendous breathings of subterranean fire and the igneous mass within, which destroyed the original smooth surface and left the earth as we now see it—in ruins; and thus it is that we prove that man inhabits the ruins of a former world or surface.

Again: all these things taken in connection stand as so many declarative evidences that the present condition of things will pass away, and that the world will be changed by a coming catastrophe, as is declared in Holy Writ, when the earth shall be one general conflagration, and the elements shall melt with fervent heat; and then it is that the earth will be renovated and made a suitable dwelling-place for a still higher order of intelligences. But many of the ravages produced in the earth and upon

its surface, though dry land now, are no doubt the work of an ancient ocean; for it is strictly evident that the surface over which the ocean now rolls, in many portions, was originally dry land, and that many large tracts of country which are now dry land, low valleys, hills, and even mountains were once covered by the ocean. The whole of the Pacific Ocean, round about where now exists the group of Sandwich Islands, it is supposed, was once a beautiful, rich, fertile tract of country, over which thousands of human habitations extended, with millions of inhabitants; and by the physical revolutions of the globe those portions which were formerly the beds of seas became elevated, and the ocean rolled back upon those portions, which became suddenly depressed, which were originally dry land and covered with luxuriance and verdure. At the time of the deluge, it is supposed, where now exists the Pacific Ocean, especially in the neighborhood of the Sandwich Islands, was an inhabited portion of the globe, as above stated, and that this tract of country became overwhelmed, and all living beings perished, or were swept away by this fearful catastrophe, and that the land over which the ocean rolled prior to that period became suddenly elevated above the level of the present bed of the Pacific Ocean, consequently this became the bed of the ocean; and now over that which was formerly dry land the billows of the ocean rolled their relentless tide, the group of Sandwich Islands and others only surviving the catastrophe, and yet overtop the surrounding world of waters.

Says one distinguished author, "It is wonderful, the variety of productions which are found in the different parts of our globe. In the crumbling chalk, the solid marble, the dusty gravel, and even

the depths of most inland valleys, and on the summits of the highest mountains, we behold the spoils of the ocean exhibited under the several appearances of petrified fish, beds of shells, and sea plants. The Alps, the Appeninos, the Pyrenees, Libanus, Atlas, and Ararat, every mountain of every country under heaven, where search has been made, all conspire in one uniform universal proof that the sea has covered the highest summits. If we examine the earth, we shall find the moose deer, natives of America, buried in Ireland; elephants, natives of Asia and Africa, buried in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; shell-fish, never known but in American seas, together with skeletons of whales, in the most inland regions of England; trees of vast dimensions, with their roots and tops, at the bottom of mines, and marl found in regions where such trees were never known to grow; nay, where it is demonstrably impossible they could grow. Such are the awful memorials of the great convulsions and revolutions which have taken place in the natural world, of countries laid under the rolling waves of the ocean, and of lands rising from the midst of the waters and becoming the habitations of men, so transient and uncertain are all earthly things."

And thus it is, as we now view the world in its present undulated surface, its lofty mountains, stupendous cliffs, its defiant and inaccessible crags and projecting rocks, the immeasurable range of mountains that stretch along the whole of Kamtschatka, the Alps, Appenines, the Himmaleh, the Andes, and the whole range of the Rocky or Oregon mountains, together with all the ten thousand gorgeous, deep defiles and mountain passes, and numerous peaks, crags, barren rocks, and irregular,

rough, snow-capped summits, which stretch themselves before the wondrous gaze and contemplation of intelligent man, and rear themselves all over the face of the great globe. Can this, then, be called any thing else than the ruins of a former world? Nor is it rational to conclude that this condition of earthly things will be long continued. But as there have been revolutions in the earth, and from a general level surface and an unbroken strata the whole face of nature has been revolutionized by those physical energies that existed in the early history of the earth, the time will come when another revolution will take place, and by fire a fearful catastrophe will ensue. To all living beings, and of the then existing human beings who may be involved in this coming revolution or catastrophe, it will indeed seem a fearful and overwhelming calamity; but it will only be to bring about a new order of things, to renovate and refashion the earth, to make it a desirable home for a higher order of creation and intelligences.

But we do not feel able to give conclusive satisfaction to the wondering mind whether or not there will be numerous living beings of our own intelligent order at that fearful consummation of earthly things. All may pass away, all may sink into repose, ere the coming of that stupendous movement in nature and revolution of things upon the earth. The developed state or condition of all things and living beings are at this period of time harmonious, and the progressed state of the external elements is adapted to the now existing beings on the surface; but as the elements become changed, so the present energies will become exhausted, and will be less adapted to the happiness and existence of the present orders of animated beings; consequently, as

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we have shown before, like all other races and orders which have gone before in nature's previous days, the time will surely come when all living beings of every kind, even the intelligent order, will grow weaker and weaker, as they come nearer the close of the present day or era, and will ultimately diminish, deteriorate, and sink into quiet and repose, and thus pass away ere the flames are kindled and the consuming fire wraps in one appalling conflagration the long home of the bygone and buried millions.

But we seem to infer, from the words of the inspired writer, that there will be a numerous people or population dwelling upon the earth at the coming or closing scene. It may be asked by some how it is that this earth is to be set on fire, and what will produce or originate the burning heat. One could easily answer that nothing is impossible with God, and, of course, at his will it would take place. All this is very true; but let us suppose the manner of its kindling, which is more than likely will be the instituted measure assigned to this work, and which to us and every rational mind will have a somewhat philosophic basis. We are aware that the atmosphere is composed of different ingredients, and from this fact we may learn how easily this effect may be accomplished, even in conformity with the laws of nature, which now operate in the constitution of our globe. And to show clearly how this catastrophe can be brought about in conformity with the principles and laws of nature, it will here be well to state that the two prevailing principles or ingredients of the atmosphere are oxygen and nitrogen, sometimes spoken of as carbonic acid gas. One of these gases acts upon and restrains the other, and where they are associated prop-

erly together in the proportions that they are found in a healthy region of atmosphere, they form a wholesome element in which animal life can securely exist. But now it will be understood that the oxygen is the vital air or principle of life and heat, and without this ingredient of the atmosphere life could not exist in the world; neither would fire burn, or, in other words, there could be no life, heat, or fire. The heating qualities or properties of this gas are so great that, were it not for the association and restraint exercised over it by the influence of the nitrogen gas, nothing could exist, as it would consume every thing before it of an elementary kind or nature. This gas can be procured by subjecting vegetable matter to chemical action, and when thus procured and secured, distinctly separated from its opposite, and having its full and unrestrained influence, it can be made to consume the hardest metals; and even the finest steel, when it comes in contact with it, is seen to burn, throwing out sparks with a brilliancy that the eye can not bear to look upon. Thus we see it will consume not only wood, coals, sulphur, bitumen, and other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and minerals; and water itself, which is a compound of two inflammable substances, would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its present aspect into that of a new world. But in the proportion that we breathe this element, it is not only wholesome, but is the living principle or vital air that imparts life, and gives warmth and heat to animal flesh and blood, etc. But it is now restrained by its opposite element, as we have said. Again, and in like manner, is the

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nitrogen gas also very destructive, when not under the restraint of or associated with the oxygen gas. Nothing can exist in its range, and fire will not only cease to burn, but will be instantly extinguished by it, and as readily as if plunged into water. Likewise will animal life cease in its range.

ARBONIC ACID GAS.

This same gas is sometimes called the damp, and is found in caves, old wells, and other damp places. A person may safely go into a well or cave where it exists so long as they keep the head and face above the region that it occupies; but no situation can be more dangerous, fatal, and destructive to life than in a region where it exists and acts independent of its opposite or the oxygen. The reason why one can safely go into a cave or other place where it is found, is owing to the fact that it is the heaviest ingredient of the atmosphere, and in such regions is always found occupying the lowest point, consequently it scarcely ever is known to fill a whole well or cave; and one may thus walk into a cave where it exists and receive no detriment so long as the head is kept above it; it may not rise more than two or three feet. We are informed of a cave in Scotland where examples have been presented, by taking into the cave where this damp is known to exist a little dog, led by a string by the one who goes into it; in an instant, on the dog's entering the region of the damp, he drops down and expires, while no harm befalls the individual.

And now we will be able to arrive at our conclusion as to the ultimate consuming fire at the consummation of all earthly things. And as we have said that the oxygen gas is of a burning and con-

suming nature when unrestrained by the nitrogen, it will only be necessary to bring about this fearful catastrophe to withhold or extract from the atmosphere the counterbalancing element or ingredient known as nitrogen gas, and thus allowing the oxygen gas to act with uncontrolled and unrestrained power, when a general conflagration will instantly ensue. But whether or not the earth will be peopled as it now is at that great drama, or whether there will be but few left about or at the time of this event, is a matter somewhat veiled in darkness and gloom, and perhaps is not for finite man to know. Those races of beings that inhabited the earth in nature's previous days, of course lived and died from the beginning of their era, all along its duration, just as all the different orders have done, and continue to do, since the beginning of the present era or sixth day; but whether or not their last generation had sunk into repose ere the fearful catastrophe came upon them and upon the earth is as yet unknown; but as their fossils are now being dragged to light, by the unwearied labors of the geologist, in such a perfect state of preservation, it rather clearly follows that many of those beings, whose fossils are now found, must have been living at the time, and were thus involved in the catastrophe which suddenly came upon them, swept them away, and engulfed them in the ruins of the upturned and broken strata of the earth, of which strata we have just spoken in the preceding pages. We say they must have been living at the time of the revolution, from the reason that many are found in such a state of preservation as would not likely be the case had they before died on the surface, as they would have been exposed to the ravages of the surrounding external elements, which would have pro-

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duced decomposition, for it is requisite to the preservation of the fossil remains of organic beings that they be deposited in the earth, either while living or soon after death; and thus being deeply imbedded in the earth and excluded from the external elements, they are long preserved; and it is by the labors of the geologist and the science of geology that we have a clue to and have got sight of those races of the earth which existed at a period of the world's history too remote to fix any limit to, as in nature's previous days.

And the evidence that man was not upon the earth in those distant periods of time is in the certainty that among all the fossils of numerous races, orders, and species of organic beings, the remains of man or any of his works are not to be found; nor are there any traces of him in those strata of the earth which are found in the first deposition; nor is he found in those strata of later forming; nor are there any traces of him, his fossils, or even his works in the still higher, more recent formations, such as the work of the oolite period or red sandstone depositions. Nor do we find him and his works till we reach the present era or sixth day; then we trace him in his works only in the antediluvian and diluvial accumulations of earth and deposits, which are the ravages of inundations, freshets, and perhaps in those enormous accumulations of earth occasioned by the deluge. But many are slow to believe or agree with us that there are traces of man in this country or on the continent of America which strongly indicate the existence of a race of the human family here, even before and at the time of the deluge; but we can not spend time to reason with every one upon sub-

jects of this kind till we are sure that we have carried conviction to the understanding.

But in addition to what we submitted in the early part of this work upon this subject, and the evidences we then produced by referring to those numerous ancient mounds, and the ruins of fallen and decayed cities, with naught remaining save a few mouldering walls, we would still add that the antediluvian is closely traced in some remarkable revelations or deposits which were exhumed some years ago by the workmen in digging a well in the Ohio Valley. At the depth of thirty-two feet they came upon a large log or trunk of a tree, which they cut through and raised out, finding it to be near four feet in diameter. In the same well, at the depth of forty or forty-five feet, they came upon remarkable traces of man and his works, in the chips and hewings from timber, as if done by the ax; also the blocks which were cut and split from the timber in hewing. Now what does all this speak? Does it say that this race of man was here and did this work after the deluge? If so, how does it come that these deposits were imbedded at such a depth below the surface of the earth? To suppose that all this earth has accumulated by the slight effects of the natural wash, by rains and inundations, is surely preposterous; but rather would we think that this work was done at a period still further back in antiquity seems far more rational, and the accumulated earth over these deposits was the work of the deluge.

But we have another class of people to contend with, who arrive at such mysterious and obscure phenomena wholly without calling into action the slightest efforts of their intellectual powers, and we come in collision with this class of people some-

times before being apprised of it; for if one could be aware of such an inclination, we could avoid spending time, as reason with such is of little or no avail. Of this class we will give one single example, and beg pardon even for that. It is that of the iguanodon, of whose huge, ponderous form and size we have spoken, and which existed in a former age, and was ten feet in height, fifteen in girth, and seventy feet in length, has been discovered by the geologist and exhumed. One of these animals, or its fossils, were found 1,200 feet below the surface of the earth, amid broken fragments of consolidated sandstone, surrounded by the remains of birds, fishes, shells, rolled pebbles, vegetables, etc., all of which, of course, formerly belonged to the surface of the earth, and by some sudden physical revolution were thus overwhelmed and buried beneath its surface. But, says one, if these things have been thus discovered and dug out at such a depth, could not God create them so? "Yes," says the illustrious Dr. Dick, "that is all very true; but any one who believes that he did create them so, can believe any thing, with or without evidence." But as we gave the evidence that those remains of living beings, which are now being discovered, that existed in nature's previous days, were many of them likely in a living state at the close of their era, at the time of the great catastrophe that swept them away, and overwhelmed and buried them in the earth, so we must conclude with some certainty, upon this same evidence, that at the close of the present era, or sixth day, when the earth shall be lighted up, or set on fire, there will still be, perhaps, moving millions of our race upon the earth, who, with overwhelming consternation, and seized with wildest frenzy, will witness its begin-

ning, and be involved, consumed alive, and buried in this startling catastrophe.

CHAPTER VII.

THE HISTORY OF MAN.

It should be understood that the race of man was not always as we find him at the present day, nor that all mankind are at the present time in the peaceful and happy condition that the people of this country, and those of other civilized portions of the world are; but, as we gave some account of the unreclaimed and barbarous nations, even as they are at the present time, we discover that much of the world is yet groping its way beneath the gloomy mantle of mental darkness. Not only so, but we should remember that after man appeared upon the earth, a long period of time must necessarily have wasted away ere he made the requisite discoveries and improvements necessary for his prosperity and enjoyment, and that they in the beginning had not even the means, nor did they understand the art, of conveying their ideas and their thoughts to each other by vocal sounds, as they surely understood no language at the beginning, and that quite a period of time passed away before their understandings and powers of mind were even rudely developed, and that they passed a long benighted period during the reign of pagan superstition, when the shades of darkness brooded with fearful gloom over the human intellect. Nor was the world of mankind in a

much better condition up to the time of the fearful chains and reign of Catholicism and papal superstition. And it was by the influence of priestly power, and the strong reins by which the papal authority and the priesthood held in check the advancement of civilization, peace, and happiness, and the resplendent glare of light, knowledge, and general intelligence, and bound in fearful chains their subjects together with the unfolding developments of the arts and sciences; for it is plain to be seen that the basis of the Church of Rome was upon the grossness, mental darkness, and superstition of her deluded millions as subjects. And so we discover that superstition and ignorance to have been the whole secret of the priesthood; and the only way to dethrone or overthrow such a power, after it became so deeply rooted and established, was by the sure and steady advance of civilization and the spread of universal knowledge among the nations of the earth—teach mankind to read, to reason, and think for himself. And this is the power which has long and is still yet undermining this fabric of dominant power, which has long been tottering, is now rapidly crumbling, and will finally be razed to the earth, and ere long to be lost sight of and to pass to the still whisperings of a peaceful abode.

After the world of mankind had arose out of their primitive state of mental darkness, and had to a degree advanced in civilization, it was in and by the reign of papal superstition that what might be termed a second fall of man was produced. He became a still greater apostate race, as it hung as a curtain of darkness over the human intellect, plunged the world in ignorance, which engrossed the mind and nobler attributes of man, darkened the soul, and gave rise to a thousand abominable cruelties, which

were practiced upon their fellow-man. And, again, from the light that had been attained in the advanced state of enlightenment, the races of the earth once more shrunk back into mental darkness. Then began those devastating, and cruel wars that convulsed the world and covered the earth with blood and carnage. The bloody conflicts and desolating ravages of human warfare waged between contending powers, at a more distant period, among the ancients, fully establish the apostasy of man.

When we take a view of the moral state of mankind during the ages that are past, what do we behold but a revolting scene of perfidy, avarice, injustice, and revenge—of wars, rapine, devastation, and bloodshed—nation arising against nation, one empire dashing against another, tyrants exercising the most horrid cruelties; superstition and idolatry immolating millions of victims, and a set of desperate villains termed heroes, prowling over the world, turning fruitful fields into a wilderness, burning towns and villages, plundering palaces and temples, drenching the earth with human gore, and erecting thrones on the ruins of nations? Here we behold an Alexander, with his numerous armies, driving the plowshare of destruction through surrounding nations, leveling cities with the dust, and massacring their inoffensive inhabitants, in order to gratify a mad ambition and be eulogized as a hero! Then we behold a Xerxes, fired with pride and with the lust of dominion, leading forward an army of 3,000,000 of infatuated wretches to be slaughtered by the victorious and indignant Greeks! Again we behold an Alaris, with his barbarous hordes, ravaging the southern countries of Europe, overturning the most splendid monuments of art, pillaging the metropolis of the Roman Empire, and deluging its streets and

houses with the blood of the slain! Then we behold a Tamerlain, overturning Persia, India, and other regions of Asia, carrying slaughter and devastation in his train, and displaying his sportive cruelty by pounding 3,000 or 4,000 people at a time in large mortars, and building their bones with bricks and mortar into a wall!

On the one hand, we behold six millions of Crusaders marching in wild confusion through the eastern parts of Europe, devouring every thing before them, like an army of locusts, breathing destruction to Jews and infidels, and massacring the inhabitants of western Asia with infernal fury. On the other hand, we behold the immense forces of Jenghis-Khan ravaging the kingdoms of eastern Asia to an extent of fifteen millions of square miles, beheading a hundred thousand prisoners at once, convulsing the world with terror, and utterly exterminating from the earth fourteen millions of human beings. At one period we behold the ambition and jealousy of Marius and Sylla, embroiling the Romans in all the horrors of civil war, deluging the city of Rome for five days with the blood of her citizens, transfixing the heads of her senators on poles, and dragging their bodies to the Forum, to be devoured by dogs. At another, we behold a Nero trampling on the laws of nature and society, plunging into the most abominable debaucheries, practicing cruelties which fills the mind with horror, murdering his wife Octavia and his mother Agrippina, insulting heaven and mankind by offering up thanksgivings to the gods on the perpetration of these cruelties, and setting fire to Rome, that he might amuse himself with the universal terror and despair which that calamity inspired. At one epoch we behold the Goths and Vandals, rushing like an overflowing torrent from

east to west and from north to south, sweeping before them every vestige of civilization and art, butchering all within their reach, without distinction of age or sex, and marking their path with rapine, devastation, and carnage. At another, we behold the emissaries of the Romish See, slaughtering, without distinction or mercy, the mild and pious Albigenses, and transforming their peaceful abodes into a scene of universal consternation and horror, while the inquisition is torturing thousands of devoted victims, men of piety and virtue, and committing their bodies to the flames.

At one period of the world, almost the whole earth appeared to be little else than one great field of battle, in which the human race seemed to be threatened with utter extermination. The Vandals, Huns, Sarmatians, Alons, and Suevi were ravaging Gaul, Spain, Germany, and other parts of the Roman Empire; the Goths were plundering Rome, and laying waste the cities of Italy; the Saxons and Angles were overrunning Britain, and overturning the government of the Romans; the armies of Justinian, and of the Huns and Vandals, were desolating Africa, and butchering mankind by millions; the whole forces of Scythia were rushing with irresistible impulse on the Roman Empire, desolating the countries and almost exterminating the inhabitants wherever they came; the Russian armies pillaging Hieropolis, Aleppo, and surrounding cities, and reducing them to ashes, and were laying waste all Asia, from the Tigris to the Bosphorus; the Arabians, Mohammed and his successors, were extending their conquests over Syria, Palestine, Persia, and India on the east, and over Egypt, Barbary, Spain, and the islands of the Mediterranean on the west, cutting in pieces with their swords all the

enemies of Islamism. In Europe, every kingdom was shattered to its center. In the Mohammedan Empire, in Arabia, the caliphs, sultans, and emirs were waging continual wars. New sovereignties were daily rising and daily destroyed, and Africa was rapidly depopulating and moving toward desolation and barbarism.

Amidst this universal clashing of nations, when the whole earth became one theater of bloody revolutions, scenes of horror were displayed over which historians wished to draw a veil, lest they should transmit an example of inhumanity to succeeding ages. The most fertile and populous provinces were converted into deserts, overspread with the scattered ruins of villages and cities. Every thing was wasted with hostile cruelty. Famine raged to such a degree that the living were constrained to feed on the dead bodies of their fellow-citizens; prisoners were tortured with the most exquisite cruelty, and the more illustrious they were, the more barbarously were they insulted. Cities were left without a living inhabitant, public buildings which resisted the violence of the flames were leveled with the ground, every art and science was abandoned; the Roman empire was shattered to its center, and its power annihilated; avarice, perfidy, hatred, treachery, and malevolence reigned triumphant, and virtue, benevolence, and every moral principle were trampled under foot. Such scenes of carnage and desolation have been displayed to a certain extent, and almost without intermission, during the whole period of the world's history. The page of the historian, whether ancient or modern, presents to our view little more than revolting details of ambitious conquerors, carrying ruin and devastation in their train; of proud despots trampling on the rights of

mankind, and cities turned into ruinous heaps; of countries desolated, of massacres perpetrated with infernal cruelty; of nations dashing one against another, and of empires wasted and destroyed; of political and religious dissensions, and of the general progress of injustice, inhumanity, and crime. Compared with the detail on these subjects, all other facts which have occurred in the history of mankind are considered by the historian as mere interludes in the great drama of the world.

War has been the delight and employment in every age or period of the world, and the history of the past records but little else than a series of wars waged, in which empire arose against empire, and kingdom was seen dashing against kingdom, spreading desolation and ruin through the inhabitable globe, convulsing the world with terror and covering the earth with blood, carnage, and human woe. He gloried, too, in the conflagration of magnificent cities, and hearing the crash of falling houses and of palaces tumbling into ruins, taking pleasure in the terror and confusion of their inhabitants, the wailings of women and children, and the groans of burning victims, as in the case of Nero, when from the top of a high tower he beheld Rome wrapped in the flames which he himself had kindled, and sung on his lyre the destruction of Troy.

In the following we will present a true picture of the desolating ruin carried in the train of human warfare, drawn from historical facts, given by the most reliable authors, both upon ancient and modern history. We now present a summary statement of human beings that were slain in distinguished battles, under various dates and in different periods of the past: In the year 101 before Christ, in an engagement between Manrius, the Roman

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consul, and the Ambrones and the Teutons, in Transalpine Gaul, there were slain of these barbarians, besides what fell in the Roman army, 200,000 (some historians say 290,000), and it is related that the inhabitants of the neighboring country made fences for vineyards of their bones. In the following year, the Romans, under the command of the same general, slaughtered 150,000 of the Cimbri, and took 60,000 prisoners. In the year 105 before Christ, the Romans, in a single engagement with the Cimbri and the Teutons, lost upward of 80,000 men. In the battle of Cannae the Romans were surrounded by the forces of Hannibal and cut to pieces. After an engagement of only three hours, the carnage became so dreadful that even the Carthaginian general cried out to spare the conquered. About 40,000 Romans lay dead on the field, and 6,000 of the Carthaginian army. What a dreadful display of rage and fury, of diabolical passions must have been exhibited on this occasion! And what a horrible scene must have been presented on the field of battle, when we consider that in the mode of ancient warfare the slain were literally mangled and cut to pieces. In the battle of Issus, between Alexander and Darius, were slain 100,000; in the battle of Arbela, two years afterward, between the same two despots, 300,000; in the battle between Pyrrhus and the Romans, 25,000; in the battle between Scipio and Asdrubal, 40,000; in the battle between Suetonius and Boadicea, 80,000. In the siege of Jerusalem, Vespasian, according to the account of Josephus, there were destroyed in the most terrible manner 1,100,000; and there were slaughtered in Jerusalem, 170 years before Christ, by Antiochus, 80,000. At Cyrene there was slain of Romans and Greeks, by the Jews,

220,000; in Egypt and Cyprus, in the reign of Trojan, 240,000; and in the reign of Adrian, 580,000. After Julius Cæsar had carried his armies into the territories of Uripetas, in Germany, he defeated them with such slaughter that 400,000 are said to have perished in one battle. At the defeat of Attila, king of the Huns, at Chalons, there perished about 300,000. In the year 631, there were slain of Saracens, in Syria, 60,000; in the invasion of Milan by the Goths, no less than 300,000; and in A. D. 734, by the Saracens, in Spain, 370,000. In the battle of Fontenay were slaughtered 100,000; in the battle of Yermont, 150,000; and in the battle between Charles Martel and the Mohammedans, 350,000. In the battle of Muret, in A. D. 1213, between the Catholics and Albigenses, were slain 32,000; in the battle of Halidon Hill, in 1333, 20,000; in the battle of Fowton, in 1461, 37,000; in the battle of Lepanto, in 1571, 25,000; in the siege of Vienna, 1683, 70,000; in a battle in Persia, in 1734, 60,000.

DESTRUCTION OF THE CITY OF CARTHAGE.

War, as already noticed, had its beginning in a very early period. Among the heroes of antiquity, Nimrod, the founder of the Babylonish Empire, holds a distinguished place. He was the grandson of Ham, the son of Noah, and is the first one mentioned in Scripture who appears to have made invasions on the territories of his neighbors. Having distinguished himself by driving from his country the beasts of prey, and by engaging in other various exploits, he appears to have aspired after real dignity and power, and to have assumed the reins of absolute government. He was the first that sub-

verted the patriarchal government, and is supposed to have introduced among his subjects the Zabian idolatry and the worship of the heavenly host. The beginning of his kingdom, we are told, was Babylon, Erech, and Accael and Calneh, in the land of Shinar. In the footsteps of this proud and ambitious despot has followed a train of Alexanders, Cæsars, Hannibals, Genghis-Khans, Attilas, Alarics, Tamerlains, Marlboroughs, Fredericks, and Bonapartes, who have driven the plowshare of destruction through the world, erecting thrones over the graves of slaughtered nations, decorated their palaces with trophies dyed in blood, and made the earth to resound with the groans and shrieks of dying victims and the voice of mourning, lamentation, and woe.

Carthage was originally a small colony of Phœnicians, who, about eight hundred years before the Christian era, settled on the northern coast of Africa, on a small peninsula adjacent to the Bay of Tunis. Having increased in wealth and power by means of their extensive commerce, like most other nations they attempted to make inroads on the territories of neighboring tribes, and to plunder them of their treasures. By degrees they extended their power over all the islands of the Mediterranean, Sicily only excepted. For the entire conquest of this island, about four hundred years before Christ, they made vast preparations, which lasted for three years. Their army consisted of 300,000 men; their fleet was composed of 2,000 men-of-war and 3,000 transports. With such an immense armament they made no doubt of conquering the whole island in a single campaign. But they found themselves miserably deceived. Other dreadful and powerful expeditions after this did they carry on against this

almost impregnable island, with no success. They were forced finally to retire from Sicily. But again they renewed their expeditions; again they were repulsed, and again they plunged into the horrors of war, while thousands and tens of thousands were slaughtered at every onset; men, women, and children massacred in cold blood; and the pestilence produced by the unburied carcasses of the slain proved more fatal to myriads than even the sword of the warrior.

In this manner did these unfortunate mortals carry on a series of sanguinary contests for several hundred years with the Cicilans, Greeks, and other nations, until, at length, they dared to encounter the power and the formidable forces of the Romans; and then commenced those dreadful and long-continued conflicts, distinguished in history by the name of Punic Wars. The first punic war lasted twenty-four years; the second, seventeen years, and the third, four years and some months. In the last contest the plowshare of destruction was literally driven through their devoted city by the Romans. It was delivered up to be plundered by their soldiers; its gold, silver, statues, and other treasures, amounting to four millions four hundred and seventy thousand pounds weight of silver, were carried off to Rome; its towers, ramparts, walls, and all the works which the Carthagenians had raised in the course of many ages were leveled to the ground. Fire was set to the edifices of this proud metropolis, which consumed them all; not a single house escaped the fury of the flames; and though the fire began in all quarters at the same time, and burned with incredible violence, it continued for seventeen days before all the buildings were consumed.

Thus perished Carthage—a city which contained

700,000 inhabitants, and which had waged so many ferocious wars with neighboring nations—a terrible example of the destructive effects produced by malevolent passions, and of the retributive justice of the Governor of the world. The destruction of human life in the numerous wars in which it was engaged is beyond all specific calculation. During the space of sixteen years, Hannibal, the Carthaginian general, plundered no less than 400 towns and destroyed 300,000 of his enemies, and we may safely reckon that an equal number of his own men must have been cut off by the opposing armies, so that several millions of human victims must have been sacrificed in these bloody and cruel wars.

It appears that at the fall or surrender of Carthage Asdrubal was a conspicuous general, who took refuge with his wife and children in the temple of Esculapias, where, also, were the deserters, about 900 in number. Although their number was small, they might have held out a long time, because the temple stood on a very high hill, upon rocks, the ascent to which was by sixty steps, but at last, exhausted by hunger and watching, oppressed with fear, and seeing their destruction at hand, they lost all patience, and, abandoning the lower part of the temple, they retired to the uppermost story, resolved not to quit it but with their lives. In the mean time, Asdrubal, being desirous of saving his life, came down privately to Scipio, carrying an olive-branch in his hand, and throwing himself at his feet. Scipio showed him immediately to the deserters, who, transported with rage at the sight, vented millions of imprecations against him, and set fire to the temple.

While it was kindling, we are told that Asdrubal's wife, dressing herself as splendidly as possi-

ble, and placing herself with her two children in sight of Scipio, addressed him with a loud voice: "I call not down," says she, "curses upon thy head, O Roman, for thou only takest the privilege allowed by the laws of war; but may the gods of Carthage, and thou in concert with them, punish, according to his deserts, the false wretch who has betrayed his country, his gods, his wife, his children!" Then directing herself to Asdrubal: "Perfidious wretch," says she, "thou basest of men, this fire will presently consume both me and my children; but as to thee, unworthy General of Carthage, go adorn the gay triumph of thy conqueror; suffer, in the sight of all Rome, the tortures thou so justly deservest." She had no sooner pronounced these words, than, seizing her children, she cut their throats, threw them into the flames, and afterward rushed into them herself, in which she was imitated by all the deserters.

The Carthaginians were a superstitious people, and in time of calamity were often seen sacrificing upon their altars and to their gods living human victims, to satisfy and to appease the wrath of their deities. Their human sacrifices were often consumed in the red-hot statue of Saturn, into which they were cast alive. Often mothers were summoned, with their infant children, thus to be offered up; and as they approached the red-hot brazen statue, into which the living were doomed to be cast, their little ones of course revolted in horror, and clung to their mothers as they held them in their arms; but the child was not even allowed to shrink from the red-hot furnace, nor the mother to express emotions of weeping or sorrow, lest the offering would not be acceptable to their gods; and under fearful apprehensions of approaching calam-

ity, they often sacrificed even grown persons to their gods.

At the time of the approach of the Roman army upon the city of Carthage, under Scipio the Roman general, they summoned 200 sons of the first noblemen of the country, whom they sacrificed upon their altars, hoping in this way to gain the support and favor of their gods, that the Romans might be overpowered and repulsed. Thus we see that fanaticism, ignorance, and superstition exerted a baneful influence in plunging the people and nations into cruelties, embroiling them in bloody conflicts, long and continued desolating wars, under the different creeds, forms of religion, and worship. No matter how unfounded their doctrines might be, the more desperately they clung to them; the more ignorant and superstitious the people were, the firmer would they stand to and defend their faith, in the face of death and all that was fearful, as the devotee, to-day, humbles and prostrates himself at the shrine of his idolatry, amid the darkened shades of heathen night.

During all periods of time, there has existed a spirit of jealousy, prejudice, and sectarian hatred which has, through all periods of time, shed an unwholesome influence among the different races, sects, creeds, and religions; and, sad to say, even at the present day this same spirit of envy and prejudice prevails to a shameful extent between individuals, neighbors, sects, and denominations. Among the different sects and religions too much external show and formality seems to be existing, and too much external piety, defended by strife, selfishness, prejudice, and sectarian hatred one toward another, without that internal purity, Christian principle and benevolence, which, of itself,

without a loud vocal expression of the devotee to prompt him in his walk, to carry conviction, in its relentless tide, to the heart and understanding of the observer and the world, that there is an internal, moving, actuating principle of purity and goodness which really deserves the name of religion, and which is worthy the imitation of an intelligent people.

But how many of our race, even at this time, are pure, holy, and most sanctified, self-denying, devoted Christians only in the sayings of their own lips and the loud declarations of their own tongues, without a vestige of the principles of Christian love, purity, and benevolence and good will toward man, and all those tender emotions of inward humanity, of patience, charity, love thy neighbor as thyself, and all the nobler attributes of man and Christian purity, which should elevate him above selfishness, prejudice, and sectarian hatred, and exalt him above that which is low, groveling, and vicious, and which prompt him to those high aspirations which would enroll his name among the really pious, the learned, and the good, and which would elevate him to man's true dignity and to that inward purity which is ennobling indeed. We say many, who possess as it were a species of vocal religion and piety, neglect and overlook and trample under foot all the foregoing traits of character, which are the true signs and characteristics of the really Christian heart, and neglect, too, the cultivation of their better natures, the development of their mental powers—which is an inherent quality, the noblest gift of God to man—and depend much upon superstition, selfishness, prejudice, and a sufficient degree of sectarian hatred and animosity toward neighboring sects, religions, and asso-

ciations—to look upon them all as so many subordinates, and to hold them at a distance, lest their own devotions should become polluted.

It was this self-same principle of envy and hatred that embroiled the nations of the earth in those long, fearful wars, as one sect arose against another, if possible to usurp the power and rule over surrounding sects and creeds, and thus enforce their religion at the point of the bayonet. Nor do we believe that God, who ordained his church here among men, intended that religion should be enforced by the potency of the sword, nor that the different denominations should oppress or persecute each other; or that jealousy, envy, prejudice and sectarian hatred should prevail; but that each should enjoy his mode of worship, according to the dictates of his own conscience. Of course if the benighted heathen is found prostrating himself before his idols of false gods, it is the duty of the enlightened world to disseminate the light of revelation and knowledge, and thus reclaim him from the chains of superstition, and by mild persuasion teach him to abandon his superstitious worship and to embrace that true faith which will exalt him to man's true dignity. And so in the midst of this enlightened era, and in the midst of civilization, the different denominations differ in their modes of worship, and particularly in their rules and ordinances. But if one should unfortunately be in error, it is required of those who may be in the right to seek to elevate and enlighten their erring man, and to convince him upon sound reasoning of his error.

But as profligacy, outrage, and crime have their foundation, as a general thing, in superstition and ignorance, so, likewise, do envy, prejudice, and sectarian hatred originate from much the same basis.

Consequently those who are victims to those passions and principles are a misery to themselves, and exert a sorrowful influence around them. They are then to be regarded as objects of sympathy, and it is the duty of the intelligent, the noble, and good, to rescue them from their sad condition, and to elevate them above that which is low, groveling, and vicious, and to exalt them to an enlightened sphere of Christian purity, which is truly ennobling, that his walk and deportment may shed a luster on his name and religion.

But this selfishness and jealousy extends even to individuals, and its loathsome influence is felt among students and other individuals in the pursuit of knowledge, intelligence, and honor. Many make no effort whatever to distinguish themselves by the cultivation and improvement of their minds, yet they are the first to envy and cast reproaches upon others, if a slight wrong is committed by those in pursuit of virtue and honor; those who seeking not to improve their time in the same pursuit of nobleness are the first to seize upon the opportunity to expose and hold up their faults to the light, and magnify a slight wrong, or perhaps no offense at all, to a terrible deed, and thus bring to ruin, to shame, and to dishonor their nearest neighbor, and sometimes brother or sister, and upon their misfortune and downfall thus hope to exalt themselves upon their sorrow and ruin. And it often happens that if even there has been a wrong committed, if it were known, the only difference between the one who committed the slight offense and the one who exposes and makes so much to do about the matter is simply that one has done a wrong thing and been discovered and exposed by the other, while the other, perhaps tenfold worse, has been sly enough

to hide his own misdeeds, and continues to cover them up by being the first to expose the faults of others. Not only so, but he often prefers charges against others who are wholly innocent, to bring them, if possible, from a high position of honor and standing, that he himself may be considered the exalted; and it often occurs that persons who have spent unwearied years of toil and faithful study and sleepless nights in poring over a hundred volumes, to improve and expand his intellectual capacity and store up useful knowledge and general intelligence, is assailed by many who surround him, and from a fit of jealousy arising from the conviction that they have been excelled by this faithful literary devotee, and if possible obstruct the onward march of his honored career, and lower him in the estimation of the learned, the noble, and the good, and thus sacrifice him upon the altar of prejudice, barbarity, and cruelty.

This hidden and unchristian principle, which, sad to say, exists to a shameful degree at the present day, was the same which prevailed in the days of witchcraft persecution over so great a part of the continent of Europe, after a form of process was enacted and drawn up by Sprenger, one of the Pope's officers, in the 15th century, for the trial and execution of witches, with which the world was ignorantly supposed to be infested at that time. We say it was the same principle of selfishness and spirit of pomposity, and with a desire to be elevated, even upon the ruins of others, that created in those days the havoc-spreading engine of witchcraft persecution, that swept away its tens of thousands of women, and even children of nine years of age, upon the heinous charge of witchcraft; for it became a common thing, where one neighbor entertained a jeal-

ousy, hatred toward another, and wished to produce his or her ruin, had but to charge them with witchcraft, have them arrested as such, adduce false testimony to establish the charge, and the destiny of the unfortunate accused was fixed, and her doom in horror sealed at the stake, where the faggots were gathered, the fire kindled, and thus were consumed alive the accused, though the innocent.

And now let us learn, for a moment, the ruin, the untold misery, and sacrifice of human life produced by this same spirit of prejudice and sectarian hatred, which was cloaked under the black garb and bloody mantle of witchcraft persecution, and let us learn of the innocent blood that stained the annals of crime and poured around the stake to which the victim was often chained, and the convulsions of human agony and despair, witnessed by the innocent accused and condemned, upon the scaffold, while the fatal knot was being tied. During the time that this form of persecution prevailed, from the time or date of the form of process, drawn up by Sprenger in the 14th century, which lasted till about 1735, there were executed in England about 30,000 witches; in Scotland, 45,000; in France, 60,000, and in Germany no less than 100,000, or one twentieth part of the whole population. What a sad, what a shameful delusion, superstition, and envy!

Nor were the United States or the Eastern settlers of this country clear of this innocent blood. Were there really such beings as witches or wizards in those days? Ah! no more, indeed, than there are such beings at the present time. It is true, in one sense of the word, there were witches by the million at that period of time; but only witches "on the brain." This was a jealous and supersti-

tious frenzy, and those who accused and those who condemned and executed were the guilty, and those who were the victims were the innocent. Of course the women were the witches, the condemned and sufferers generally. They were executed or put to death in various ways—some upon the scaffold, by the halter, but more were burned alive at the stake. When one was tried, convicted, and condemned, a stake was ready; the faggots were gathered and heaped around the victim chained to the stake, the fire kindled, and thus was consumed alive the condemned, though innocent. The flesh of the body being consumed away, the charred skeleton fell from its chains, and around the foot of the stake lay the white bones of the victim to selfishness, superstition, barbarity, and cruelty.

Let us all seek to ennoble and exalt ourselves upon our own true merits, by our own noble, good, and virtuous deeds, and not upon the ruins, the sorrows, the miseries, aye, and upon the charred bones of our neighbor, schoolmate, or those who chance to differ with us in point of religious and Christian principles. How often it is that people imagine themselves wrongly treated or spoken of by those by whom they are surrounded, and wait not to know or inquire about the reality or truth of such a thing, but, with a wild and furious brain, rush upon and assail the supposed offender, to retaliate or take vengeance, and thus in a moment inaugurate strife, confusion, and even outrage, which leads to a dreadful malicious hatred for perhaps years to come—not only between themselves, but often involves others in the same wretchedness and strife, who manifest their partiality and sympathy, some for one party and some for another. And when the truth is learned, and the foundation

known which originated all this feeling of wretchedness and strife, there was no real foundation or cause for a moment's hardness or for a word of discord or confusion, as the whole unfortunate encounter arose from some idle tale or falsehood set afloat by some prejudiced, evil-designed person, only to gratify his animal propensity, and to see how much mischief he could make between others, and how many dupes there were who would thus engage in a disgusting riot with their fellow-man, only because he had asked it of them. Having succeeded in embroiling others in confusion and strife by his idle tale of scandal, which their credulity led them to believe, he has nothing to do but to stand and look on, and even laugh, while others fight the battle of strife into which they were hastily plunged.

It was this same species of hasty spirit, of revenge and retaliation, which in past periods embroiled the world of mankind; that drove the plowshare of destruction through the heart of every nation. It was this that impelled forward the fearful and havoc-spreading engine of human destruction, known as witchcraft persecution in the days of Sprenger. It was this same hasty spirit that accused and arrested the supposed witch, that arraigned her for trial, that convicted and condemned her; that erected the scaffold, suspended the halter; that adjusted the rope, that tied the fatal knot, and launched the innocent spirit into eternity; that drove the stake, that riveted the chain, that gathered the faggots, that kindled the flame, and consumed by fire the innocent victim. And during the reign of superstition and torture, of revengeful, hasty, retaliation which moved in its relentless tide, which was unwarranted, unwise, unchristian, injudicious and inhuman.

How shocking and what a lamentable truth, that from the days of Sprenger, in the fifteenth century, whose form of process against witches stood till 1736, that in this time no less than 100,000 women were sacrificed by the halter, the rack, or consuming fire; and in all those countries where those fearful engines were so long at work, no fewer than 235,000 of our race, and the innocent, too, were swept from the catalogue of the living. How all-important, then, from these examples, the voice of whose teachings come like the voice of thunder, and move like an overwhelming torrent upon every intelligent thinking mind, and every heart possessed with emotions of Christian purity and Christian benevolence, that we take due time for consideration; that, on conceiving ourselves to be hardly treated or spoken of by others, we have patience, forbearance, meekness, and long-waiting, and give time a chance to work its important changes, and to reveal and disclose to us the facts as to the truth or falsity of all we have fancied. And thus it is that a thousand species of strife, jealousy, prejudice, broils, malignity, selfishness, sectarian hatred, and even bloodshed can often be spared, while peace, tranquillity, and harmony will pervade every bosom and reign supreme.

In the following we will give a few examples, showing the rise of the human intellect out of darkness, superstition, and ignorance, exhibiting the striking contrast between man's conception of the true worship and what he conceived to be required of him as a worshiper of the most high in the periods of the distant past and the reign of extreme mental night. As time passes away, light and knowledge and general intelligence undermine superstition, and all those prejudices which involve

mankind in strife and hatred. And the time will yet come when universal knowledge will cover the earth; when all will learn from the sad experience which the past history reveals to act wisely; when the plowshare of destruction will no more be driven through the heart of nations, and the shameful breathings of a selfish spirit, which embroils families, neighbors, and neighborhoods into feuds, commotion, and strife, as such are the breathings of an untutored and undeveloped intellect; and the time will come when all will seek for higher aspirations, till all will reach the sphere of that true nobleness and dignity strictly belonging to us as an intelligent order. But sectarian feuds and prejudices seem to decline or retreat in proportion to the advance of light and knowledge; and so it is with wickedness, outrage, and crime of every cast. And to show that superstition has almost departed from our midst, so far as religious fanaticism is involved, we would submit a few instances as gleanings of the dark ages.

The superstition and absurd principle that religion consists in acts of austerity, produced the most extravagant behavior in certain devotees and reputed saints in the dark ages. They lived among the wild beasts; they ran naked among the lonely deserts, with a furious aspect, and with all the agitations of madness and frenzy; they prolonged their wretched lives by eating grass and raw herbs, avoided the sight and conversation of man, and remained almost motionless for several years, exposed to the rigor and inclemency of the seasons. And all this was considered as an acceptable method of worshipping the Deity, and of obtaining a share in his favor. But of all the instances of superstitious frenzy which disgraced these times, none was held in higher veneration than that of a certain order

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of men who obtained the name of Pillar Saints. These were persons of a most singular and extravagant turn of mind, who stood motionless on the tops of pillars expressly raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of a stupid and wondering populace. This strange superstitious practice began in the fifth century, and continued in the East for more than six hundred years.

To the same principle are to be attributed the revolting practices of the Flagellants, a sect of fanatics who chastised themselves with whips in public places. Numbers of persons of this description, of all ages and sexes, made processions, walking two by two, with their shoulders bare, which they whipped till the blood ran down in streams, in order to obtain mercy from God and appease his indignation against the wickedness of the age. They held, among other things, that flagellation was of equal virtue with baptism and the other sacraments; that the forgiveness of all sins was to be obtained by it without the merits of Jesus Christ; that the old law of Christ was soon to be abolished, and that a new law enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place. During these periods, and for a long series of time, the Pope and clergy reigned over mankind without control, and made themselves masters of almost all the wealth of every country in Europe. They were immersed in crimes of the deepest dye; and the laity or subjects, imagining themselves able to purchase the pardon of their sins for money, followed the example of their pastors without remorse. The most violent contentions, animosities, and hatred reigned among the different orders of mankind, and between the clergy of all ranks and degrees. The

priesthood, which was designed to bless, was most frequently employed in causing excommunication, was made the instrument of damning instead of saving souls, and was inflicted according to the dictates of policy or of revenge. The great and the noble, and even kings and emperors, were excommunicated when it was designed to rob or to enslave them; and this invisible engine, which they wielded with a powerful and sovereign hand, was used to foment dissension between the nearest relations, and to kindle the most bloody wars. The generality of priests and monks kept wives and concubines, without shame or scruple; and even the papal throne was the seat of debauchery and vice. The possessions of the Church were either sold to the highest bidder or turned into a patrimony for the bastards of the incumbents. Marriages, wills, and contracts, the interests of families and of courts, the state of the living and the dead, were all converted into instruments to add to the riches and wealth of the abominable priesthood. This dominant power, the reins of which, as we before stated, exercised the sovereign rule, and held in check the advance and the rise of the human intellect out of that state of mental darkness that so long hung over it, and staid the advance of civilization, long delayed the free exercise of man's reasoning faculties, the development of the arts and sciences, and the enjoyment of freedom of the world of mankind to dictate his own form of worship, and the happy period when, according to the dictates of his own conscience, he could bow in reverence at the shrine of sovereign goodness, mercy, and power beneath his own fig-tree, with none to molest.

And thus we trace the human race from their primitive state, at the Garden of Eden and at the

fall of man; and having fallen from his primeval state of innocence, and proved himself an apostate race, we have briefly spoken of him in his depraved state, of his proneness to do evil, of the train of human woe and devastating wars that followed close upon the offense, and of the rise and fall of nations, the subversion of kingdoms, the wasting of empires, and the usurpation of the priesthood, and the oppressed condition of nearly the whole continent of Europe, during the reign of papal superstition and darkness, and thus on to the present day. And when we now cast a look around us, and behold the present peaceful, prosperous, and happy condition of all things, surrounded, as we are, by all the enjoyments that could contribute to man's happiness, in the midst of all the developments of the arts, sciences, and every element of civilization, how clearly and how triumphantly is verified the saying—as we used it in our philosophy, on the fall of man, in which we urged the necessity of good and evil being placed before man—that the good can only be properly esteemed and really established by the existence of its negative. And it is only by experiencing the sad effects, and suffering the miseries, the sorrows, the strife, mortification, disappointments, depravity, and human woe, which are the effects that flowed from the negative as the fruits of evil, all of which, after we have passed and suffered, that we are then fully, by this sad and long experience, able to appreciate the good. And it is this opposite principle that establishes the good and makes it a reality, which we can lay hold of and enjoy to a high degree and fully appreciate when we are in possession of it.

And thus it is, after the nations of the earth having dragged through the fearful shades of mental

darkness, when superstition and ignorance chained the human intellect down to wretchedness, and long, fearful, bloody, sanguinary conflicts and devastating wars have swept away their millions, we are now elevated and exalted above that state of darkness. And as peace and tranquillity, the arts, sciences, literature, and learning, with refined character and intelligence, rear themselves at the top of the temple and usurp the throne upon which so long sat the despotic rule of ignorance, tyranny, and oppression, and so long held the scepter and ruled the destinies of the world—we say after emerging from that reign of terror into the glorious light that now illumines the world with its effulgence and brilliancy, and especially our progressive and enlightened nation and people—having suffered the sad effects of evil and learned a lesson taught by experience alone—we are now able and qualified to fully appreciate the good, enter upon its enjoyments, adore with reverence the grateful Benefactor whose unseen hand has delivered us and the nations of the earth from the chains of tyranny and darkness, through the long series of eventful ages, from the fall of the innocent pair in their earthly paradise to the present moment.

As we have spoken of and given many examples in which the race of man infringed the moral law and the decrees of nature, and have shown, too, that he is always punished or made to suffer in proportion to the extent of the crime committed or penalty incurred, we here have another example, of a more grave, sublime, and solemn character, of the infringements of His law than in any in the whole history of man since he made his appearance upon the earth. We have spoken of the infringement of the decrees of nature by the people of this Re-

public, by carrying their fellow-man, or a branch of the human family, into bondage in this country; and we showed, pretty clearly too, the calamities that followed close upon the offense, and that, as we are not yet rid of these same colored people among us, notwithstanding we paid dearly for the offense, as retributive justice, in the effusion of blood that stained many a gory field, and the 500,000 human victims that were sacrificed, and in the desolate wastes pictured all over the Southern land, we have not satisfied the demands of justice, nor wholly satisfied the infringed law. And as we gave the example of the infringement of moral justice in the Babylonian captivity, and of the fearful calamities which came upon the city of Babylon, and the human misery, wretchedness, and woe that flowed from this violation, in an attempt to cross God's fiat, is more strikingly exemplified, as we said above, in one other instance, which is in the first offense or transgression of law and of God's commands, far back in the history of the past, while yet the innocent pair dwelt in the Garden of Eden, man's original earthly paradise, where he was placed, as we are told, in a beautiful, delightful, and balmy region of country, near the heart of Asia, in a land or garden, the order and arrangement of God's own hand.

CHAPTER VIII.

PRIMITIVE HISTORY.

WE are told that the scenery of this garden was imposingly grand, sublime, and abounded in luxuriance; that beautiful streams moved in silence beneath the shades and groves of beautiful trees, and went out of this garden in different directions, and that it represented a beautiful orchard or bower; and, agreeably to the history of the delightful region of Asia in past time, no doubt but that it abounded with the rarest flowers that bloom, and was set with groves of spices, the sweet exhalations of which were carried among the leafy groves and floated upon the gentle breeze, filling the air with sweetest fragrance; and that this land or Garden of Eden was set with groves of beautiful blooming and fruit-bearing trees, the fruit of which was delicious and of rarest delicacy and beauty; and that on the verdant banks of the flowing stream was one delightful scene of luxuriance and exquisite beauty, and that among the leafy trees the sparkling waters wound their way in silent meanderings, and that upon the trees perched the sweet songsters or birds of rarest beauty and plumage, while hundreds were flitting through the air and sporting among the leafy bowers. The trees of this delightful garden or paradise yielded all the delicious fruits necessary for man's subsistence and happiness. Here, then, was all and every requisite beauty and delightful scenery to constitute a paradise indeed.

Of the fruits of this garden man was allowed to subsist on, and had free access to at pleasure; and all was agreeable and wholesome, except that of one particular variety, of which they were told they should not eat. The variety of this tree was the knowledge of good and evil, and they were timely warned to refrain from the fruit of this tree, which stood in the midst of the garden, and were warned of the dreadful effects that it would produce in the event that they partook of it; but thus being warned, as is man's very nature to-day, their curiosity was at once excited, and their attention drawn toward the strange forbidden fruit, and of course the oftener their eyes were turned upon it the more anxious they became, till they almost became enchanted by the mysterious, beautiful, yet, forbidden fruit. They almost resolved to test its qualities, but the words of the denunciation sounded in their ears, and they drew back, but finally advanced again with still greater resolution, and with an inclination bent upon gratification; and this time the serpent, which is famous for its subtle nature, acting a conspicuous part, they resolved to gather and partake of it, let the consequences be what they might. And thus it was, they no longer obeyed the dictates and command of their Creator, but infringed his most holy decree and fell from their innocent and primeval state, which fixed their own destiny and sealed the doom of the myriads and unborn millions of their posterity which were yet to come upon the earth; and by this fall, the original first offense, the world, for all future and coming time, was involved to the last generation. We soon see the wickedness of man displayed, in which we behold Cain imbruing his hands in the blood of his own brother, from which

example was handed down to posterity the wickedness and the warlike disposition of mankind, till nations became involved in those long sanguinary conflicts and desolating wars in which rapine and devastation spread among the nations. Kingdom arose against kingdom, and heroes distinguished themselves by carrying on long and bloody crusades, and convulsing the world with terror and covering the earth with carnage, many examples of which we gave in the preceding pages. Man also became involved in mental darkness, and pagan superstition long held the scepter and usurped the power over the dark domain of the whole world; and the reign of terror that stalked abroad, the long chain of human misery, wretchedness, and degradation, which flowed like a river of blood, were sure results and fearful consequences of the infringement of the established decree of nature; and all the untold sorrows, miseries, and human woe through which the race of man has dragged, answer to the penalty imposed upon a fallen and apostate race, which had its beginning in the original sin or transgression, at the fall of man in yonder far-off period and in the sweet bower, beloved paradise of man, the beautiful Garden of Eden, with all its groves, its arbors, its delicious fruits, located in the delightful and balmy region of central Asia. In this, then, we have a striking and solemn example of the penalty which man is doomed to suffer by attempting to cross the flats of God. His laws are established and fixed from the foundation of the world; they are unalterable and inflexible; and throughout the whole period of man's eventful history, wherever he has been known to infringe this law, so surely does he, sooner or later, suffer or pay the penalty.

THE AMERICAN RACE.

The Indian tribes, or red men, who once occupied originally nearly the whole of North and South America, south of the 16th degree of north latitude, constitute this variety. The people of this race vary considerably in complexion, but are mostly of a reddish-brown color. The hair is long, straight, and black; the beard deficient; the eyes black and deep set; brows prominent; forehead receding; prominent and aquiline nose; high cheek-bones; small skull, rising high at the crown, and the back part flat; large mouth; hard, rough features, with fine straight symmetrical frames. They are averse to cultivation and slow in acquiring knowledge; sedate, proud, restless, sly, revengeful, fond of war, and wholly destitute of maritime adventure, and are rapidly disappearing from the earth, as we have so clearly shown, before the all-conquering march of the Caucasian. In our account or description of the human family, we have divided the whole into five distinct types or branches.

There can be no mistake, and it is phrenologically obvious, and the naturalist, the physiognomist, the physiologist, and the anatomist will give us their support that there are gradations and different types among the races of man. There is a supreme highest type of human anatomy, physiology, beauty, perfection, and intelligence; and there are subordinates or inferior types, branches or lower orders of mankind; for it is plain, and scarcely one will admit that all can be of the same common type, and that all are or can be brought upon an equality, as such a hypothesis is absurd and preposterous; for if we admit this position, then we must admit necessarily that we, the Cau-

casian race, are directly connected with and bordering on the still lower order of animals, the connecting link, perhaps, the orang-outang. And can we admit that the highest type of human intelligence, refinement, and beauty is indeed directly linked to the lower order, the ape genus or orang-outang? Is this not preposterous indeed? Is it not more rational, and would we not all prefer to understand, that some other lower order of mankind is the connecting link? I am sure that we, the Caucasian race, would all understand that such is the true order of things.

It is true and obvious that some one of the different orders or branches of our race have to be placed in order next to the connecting link, and as we loathe the idea, upon whom will it fall? or, of the five races or branches, which shall be the lowest order? Then it behooves us to trace out these different types, examine their natural developments, the refined perfection of their physical organizations, and their inherent powers of intellectual attainment; and, as we before said, when speaking of the African race, and the amalgamation of the whites and blacks, we detested and loathed the thought, and, among other arguments against it, spoke of the grossness of the flesh, blood, and skin of the lower orders, and of the refinement and purity of the highest Caucasian type, and so it is we must thus arrive at the lowest order by tracing the grosser qualities of his composition, or those that enter into his organization, as the refinements of the physical organization have greatly to do with the intellectual endowments, as a refined taste, tender sensibilities, keen perception, and a basis for general intelligence would not be harmously situated in an organization of a gross sub-

stance and unrefined essence; consequently, the degree of purity and refined essence in the human race and organization have much to do with the natural tender sensibilities, inherent attributes, spirit or soul, during its or their incarnation. So far as (my) our own sensibilities are involved in this question, we have arrived at one point or conclusion; it is that the purely white race or Caucasian, is not the connecting link; nor are we very nearly related to Mr. Orang-outang.

Upon the best authority we can obtain, or are in possession of, we have chosen in our classification of the different orders to place the American or red man first, which is lowest in order; and it seems that this is as nearly correct as can be arrived at. Perhaps some would choose to assign the Ethiopic this place; and it is true that the native African, in his uncivilized, depraved condition, as in the example of the Hottentots of South Africa, is indeed low down in the scale of mental stupor and human depravity; and the type is bordering close on that of the ape or some other lower order of the inferior races. But when we examine the native American or type of the red man, we seem carried back beyond the limits and beneath the human type, when we trace this order to those tribes of uncivilized wretches who are low down in the scale of human depravity.

When we still trace this species of the human to Patagonia and across the straits of Magellan, in the dark recesses of the native forests and woods of the island of Terra del Fuego, we will find here these people or beings in the lowest state of wretchedness; and, indeed, the human type seems run out, lost in the obscurities of the lower orders, or the monkey race. And if there is not a plurality of

human types, or if there are not gradations among the different races of men, then, of course, these beings are our own close connection, and Adam and Eve are the common parents of all, and the flesh, blood, and skin of these lower orders of mankind are just as much refined and pure as those of the white Caucasian. Now, is it consistent with rational judgment to conclude that all this can be so? Can it be that the red man or native American is a Malay, and that the Malay is an Ethiopian, and that the Ethiopian is a Mongolian, and that the Mongolian is a Caucasian? Or, in other words, and to reverse the order, is the pure, delicate, refined, white Caucasian a Mongolian, and is he an Ethiopian and a Malay, and also an American or red man? Indeed, is he all this? And does Adam and Eve embody all the different types, shades, and colors? If so, they must have embodied originally a greater variety of essences, shades, and colors to transmit to their posterity—so much variety scarcely surpassed or rivaled by Jacob's flocks of old. Or shall we adopt the hypothesis that all these varieties, degrees, shades, and colors are so many mysterious and unfortunate freaks of nature.

Not only do we class the red man the lowest type or next connecting link because of his low and degraded inferiority, but, as we said in the beginning of this work, that the stronger animals would finally exterminate the weaker—that is, among the lower or inferior animals—and likewise that the same rule would also apply to the human race, that the stronger would ultimately exterminate the weaker, or, in other words, the weaker and lower orders of man would disappear before the all-conquering march of the stronger or more in-

telligent species; and as the American Indian is rapidly becoming exterminated, and will, from all appearances, soon become extinct and disappear from the earth, we have classed this type as the lowest order of mankind, as bordering close indeed upon the inferior order or monkey type. But a brief period has passed away since the discovery of America, and at its discovery this was a numerous race of people, and they were in full possession of all this Western World; an unbroken and uninterrupted forest and wilderness did they then roam over, and he was lord of all he surveyed. When first discovered they were found upon all the main continent, including both North and South America; upon the West Indies, and all the surrounding and adjacent islands. We say at that time they were a numerous people, and where are they now? They are gone, and their bones mingle with the dust of their habitations; their land has long since passed into the hands of the white man, whose magnificent cities, dwellings, edifices, and mansions now rear themselves over the graves of his ancestors. No more is heard the savage war-whoop in the deep recesses of the wilderness; no more does he rear his wigwam, dance around his fires, and sing his songs of war; no more does he lift the tomahawk in a savage and bloody massacre of men, women, and children, as once among the pioneer and frontier settlers; no more does he brandish the sword or lift the scalping-knife, wreaking with blood, from the head of the white man; no more ascends from the deep recesses of the forest the smoke of his warlike and idolatrous sacrifice; but now, driven as he is to the foot of the Rocky Mountains, while but a small band is left out of the swarming millions of so short a period ago, he pre-

sents a sad and a solitary spectacle of his former greatness. Soon, then, will this type or branch of the great human family become extinct; soon will the last generation sink into silence and repose, which will close the drama with them forever here. Then will be left the four remaining types or branches.

THE MALAY RACE.

This variety of the human family inhabit Borneo, Java, the Philippine, New Zealand, and Polynesian islands, and a part of Madagascar. The Malays have tawny or dark-brown skins, coarse black hair, large mouths, broad short noses, projecting upper jaws, and protruding teeth. The forehead is broad and low, the crown of the head high. The moral character is of an inferior order. They are active, ingenious, and fond of maritime pursuits, and exhibit considerable intellectual capacity; yet, as we have said, this race is constantly giving way before European civilization, and has already disappeared from New Holland and Van Dieman's Land. Next in order we have the Malay race, as shown above. As one of the subordinate branches of the great human family, like that of the American Indian, it is a low type of the human organization and intellectual attainments, and in natural and inherent powers of mind he is indeed inferior. He is of a dark-brown color, and, like that of all the lower orders of man, he is very coarse; his skin is harsh, clearly showing that the substance and essence which enter into his organization are of the grosser and unrefined, all of which strongly exhibit a body and organization adapted to an inferior degree of intellectual powers

and unrefined character. This tenement, then, the physical organization being composed of the grosser essence, of course is adapted to a spirit or soul of a corresponding degree of development, which constitute the mental energy of man. And thus it is, we must conclude that this race or order are not susceptible of those tender emotions of human affection, refined character and taste, as the intellectual and spiritual man must harmonize or measurably comport with the tenement or organization which it inhabits or actuates. This type or branch of the human race was once a numerous people, too, like that of the American race; and as the law of extermination is at work in the world, this race is rapidly giving way before the moving influence and onward march of the Caucasian race. This race of people are pretty generally confined to Madagascar and the islands off the coast of Europe. These were the native inhabitants of Van Dieman's Land and the extensive range of New Holland. From these two countries have they now disappeared. Scarce a true type of the race is to be found upon either of these countries, and, like the American Indian, they have left but a faint sprinkling of their blood to represent their once numerous race.

It will, then, be understood that this race or branch of the human family, like that of the American race, is not only disappearing in nationality, and are incorporated with other races, and have thus left all their blood, while only their nationality is changed or lost; but their nationality is lost, and their blood and race are becoming extinct; for, as we said in other portions of this work, we believe it to be hostile to the law of nature and contrary to God's fiat for two nations to become con-

found and blended together as to form but one out of the two; but when one of the five distinct types are gone, they have ceased longer to be here on earth, and upon the same hypothesis or basis do we claim that the negro or Ethiopic race in our midst will not become confounded with the white race till his blood be thus absorbed away. As we said before, this is not in harmony with the general taste, refinement, and the true dignity of the Caucasian race; it is surely beneath the dignity of that race of exalted and highest sphere of human intelligence. But as we will speak further of the Ethiopic or negro race in his place, we will not speak further of him here.

And now as it seems that the subordinate branches of our race have to disappear before the stronger, or their superiors, and as the Malay is now dwindled down to a small band or broken and scattered fragments, which seem yet clinging to the wreck of their former greatness as a numerous people, and are still rapidly giving way before European civilization, and exhibit every appearance of soon becoming an extinct race, we feel convinced that we have justly classed them second in order from the connecting link. This race, then, will ere long be gone from the scenes of this terraqueous globe, and in the last generation will yield up their whole order, and thus will close the scene of all earthly existence with them. They will pass into silence, and sink into quiet repose, to pass that last, long sleep; will give back the essence which composes their organizations to its original mother earth, thus to sleep on, while nations will yet be born and buried, and kingdoms will arise and fall, and long, misty ages will come and go, till all the earth's remaining orders will have likewise yielded up their last generation—

the Ethiopic, the Mongolian and the Caucasian, which Caucasian will be last in order.

And thus it is, none are exempt from final extinction; but all must cease to be, all must pass away. And though the red man shall go first, the Malay will surely follow soon; and though the Malay be gone soon, and but three distinct orders will then be left, but so sure as those two will have gone, so will the Ethiopic meet his time in order; and as he will thus be gone and but two will then be left, so sure will the Mongolian render up his last generation, and then will be left the one type or race, the Caucasian, as the sole possessors or inhabitants of the world; but their time will not be long, after all others have sunk into repose, till they, too, will yield up their last generation. This will close the drama with the entire race and orders of man on this terraqueous globe; and then will be the end of time, the consummation of earthly things; then will the torchlight, awfully sublime, of a consuming world, be seen by the inhabitants of distant and surrounding orbs. Well might we exclaim, awfully sublime, indeed! The fire will be kindled, the consuming flames will wrap the world as if in a crimsoned shroud, dipped in blood! Consternation, dismay, and terror will seize the souls of all who may then be living upon the earth, and who will be involved in this fearful and soul-stirring and appalling catastrophe, and to be engulfed in its ruins, buried and swallowed up in the consuming fire, and the elements shall melt with fervent heat! The earth then will be purified and renovated, and made a suitable home or abode for pure and holy intelligences. All then have passed away, and that substance and essence which composed these organic bodies, being now given back to its original dust,

is likewise renovated, purified, and refined, preparatory to coming forth clothed in beauty, sublimity, and grandeur; and now the long-declared and beautifully spoken of morning of the resurrection will come—will be ushered in as the dawn of the new era, seventh day or period, when the soul and body shall be reunited, and this mortal shall put on immortality.

And now we have a most striking, sublime, and beautiful example, illustrative of and confirming our philosophy upon the ultimate destiny of man and the immortality of the soul, which we gave in the early part of this volume; and every point being now so clearly and beautifully established, with all the harmony that a rational understanding can conceive of, we will submit further conclusions, deduced from the inspired writers. But, some man will say, how are the dead raised up, and with what body do they come? "Thou fool, that which thou sowest is not quickened except it die." *Corinthians*, xv: 35, 36. "But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual

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body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory!" Corinthians xv: 38-55.

THE ETHIOPIC RACE.

The negroes of Central Africa, the Caffres and Hottentots of South Africa, the natives of Australia and the islands of the Indian Archipelago and the Pacific Ocean constitute the principal families of the Ethiopic or black race. The black variety of mankind have complexions of jetty hue; black woolly hair; eyes large, black, and prominent; nose

broad and flat; thick lips and wide mouth. The head is long from the ears back, and narrow; the forehead is low, narrow, and retreating; the cheek-bones prominent; the jaws and teeth projecting, and the chin small. A long protruding heel and a flat shin-bone often distinguish this variety. In disposition they are easy, indolent, cheerful, fond of sensual pleasure, and lovers of children; fond of gaudy show, but very improvident. In intellect the race varies much, but the morale of its tribes are low in this respect. There are, however, many instances in which individuals of this race have exhibited respectable talents.

Although it may be considered by some, and even by many, that the negro or African race is the lowest order or branch of the human family, and that he is still more unrefined, and his flesh, blood, and skin of a grosser texture and quality, and, as a general thing, that the constituent elements and essence that enter into his organization are of a grosser nature than those two branches we have just noticed; and of these qualities persons are likely to judge from the external appearance—the dark or black color of his exterior—which, to the white or Caucasian, is harsh, forbidding, and unsightly. But, notwithstanding his external appearance and expression, it is generally believed that he is of a more refined composition than either the American or Malay; and though many tribes belonging to this black race are very low in intellect and in their depraved manner of living in their native country. The lower and more degraded and ignorant tribes are, indeed, very low down in the scale of human wretchedness and mental stupor, and exhibit much the features and gestures of the lower orders or monkey race; and in their wild, uncivilized, and uncultivated state, as found

among the Hottentots of South Africa, they really seem but slightly developed above the ape genus, and in their natural actions partake strongly and imitate their eccentricities in many respects. Yet, of course, we know that, by a change of circumstance and manner of treatment, they can be greatly improved. So it is, in this race or branch, we see many exhibit respectable talents under circumstances favoring the development of their inherent powers, and in his intellectual endowments we believe him still further removed from the lower orders and from the connecting link than the two races which we have just described. And now view the Ethiopic race as we find him. He is, without doubt, an inferior order of mankind; and as we trace him down to the Hottentot of South Africa, in his state of mental stupor and depravity, his harsh expression, his black skin, his flat shin-bone, the formation of his head, his broad flat nose, terrible lips, projecting heel, and the strong and offensive odor exhaled from the skin, can we suppose that he is one of us, or that we belong to the same distinct type? Can the black man be the white man? or can the white man be the black? or, in short, are they one and the same? or are they distinct and separate types? Though notwithstanding he is an inferior or subordinate branch, and is one of the weaker or lower orders, and we are of the stronger and superior type, we have no right, according to the laws of nature and of moral justice, nor is it in keeping with the ties of common humanity, to rule over this or any other lower order, and seek to oppress or exterminate them because we have the power so to do. Nor is it in harmony with the common teachings of Christian benevolence and refined character, which are ennobling to our race, for us to maltreat,

or crush out of existence, or hold in bondage our fellow-man of this or any other type. But if we feel ourselves to be his superior, and know him to be inferior to us, or the white race, then it is commendable and demanded of us to ameliorate his condition, to elevate and improve him, to civilize and enlighten him, and to disseminate light and knowledge through his dark domain, until the wilderness is subdued and the desert made to rejoice and blossom as the rose. And by a change of circumstances and allowing him to breathe the pure air, surrounded by the elements of civilization, he can, of course, be greatly changed. But never can his type be changed. He will forever be his own distinct order. He can never be made a white man or a Caucasian; for, notwithstanding he was created free as ourselves, and endowed with the same inalienable right to life, liberty, and the pursuit of happiness, he was created distinctly a negro. And it is even supposed by some, that the white and the black races will, ere long, adopt the loathsome practice of amalgamation, of intermarrying in this country, till the black blood and color are all absorbed and mingled with that of the white race. But, as we said before, this can never be; nor do we believe that God ever intended it to be so; nor is it in harmony with the high sense of pride, noble, aspiring, and enlightened Caucasian thus to be degraded to the level of the Ethiopic or negro race. It is truly revolting to that true dignity of man, the inheritance of nature, and the noble gift of his Creator.

And now, as we have shown that but a brief period has passed away since the American race was a very numerous, savage, and warlike people, and are now nearly exterminated, and will ere long be

registered out as an extinct race or type, and as we have shown, too, that the Malay race is now rapidly disappearing from the earth, though once a numerous people, we also claim that the Ethiopic race, of whom we now speak, though they are as yet a very numerous people, will be next in order to pass before the onward move and relentless tide of extermination.

Of course we can not expect all this to take place in a moment, and even should a thousand years or more pass away before they begin to be rapidly exterminated, just so sure as the others had gone before as subordinate branches, and the Ethiopic is likewise a subordinate race, and is the third in order from the connecting link, so sure will he become exterminated and gradually sink into repose, having, like the other two races, the American and Malay, left but a sprinkling of his blood confounded or blended with that of the Caucasian race. And in this way we trace him, the black race, to his final destiny and the close of his pilgrimage or sojourn in the world. His nationality, his blood, and his race as a distinct type will then be gone forever from the scenes and turmoils of life; the last generation will be yielded up, all will sink into repose, and that essence and substance which constituted them a race of intelligent beings, from the beginning of time to the rendering up of their last generation, will all have flowed back to its original dust. And thus having once lived upon the earth and died, they only sleep in death and await the time that they shall be quickened into life, as they, too, shall have a part in the last resurrection, at the dawn of a new era, when this mortal shall put on immortality, which, as we have said, will take place after the earth has been consumed by fire,

and the elements have melted with fervent heat. And now this type or branch of the great human family having passed away, we will then have remaining but two races—the Mongolian and the white or Caucasian.

THE MONGOLIAN RACE.

The Mongolian variety includes the Mongol, Tartars, Turks, and the Chinese and the polar tribes, which inhabit a vast extent of the earth's surface, and constitute about one-half of the population of the globe. In physiological characteristics, the Mongolians manifest considerable variety. The hair is black, long, and straight; the beard scanty, the skin commonly of olive tint; the eyes black, the nose broad and short, the cheek-bones broad and flat; the skull oblong, but flattened, so as to give it a square appearance, and the forehead low. In moral development, this race is decidedly inferior; their intellectual powers are more imitative than inventive, and they possess but little strength and originality of mind.

This race, or order of mankind, though a very extensive and numerous branch, constituting nearly one-half of the population of the globe, is decidedly inferior in intellectual endowments and powers of mind. Their intellectual powers, as we have said, are more inclined to be imitative than original, possessing but little original or hereditary display of variety of genius; and the history of the past and present clearly teaches us that the great Chinese Empire, with its millions of population, has long been pursuing a course that will ultimately produce deterioration, and, no doubt, will be attended with a rapid decline. These people belong to the Mon-

golian race or type. Their characteristic feature is inclined to selfishness. The national character has ever been to shut themselves within their own dominion, and, so far as possible, exclude the remaining portion of the world of mankind, permitting but little intercourse by way of intermarrying with other nations, nor even among other tribes belonging to the same race or type, such as the polar tribes, Mongol, Tartars, etc., but confining themselves to their own distinct nation, tribe, or people, thus inducing degenerate weakness in physical constitution and strength. Not only so, but in proportion to the weak and degenerate physical powers, the mental energies must necessarily give way, and all gradually sink into inactivity. The same deterioration is felt and clearly seen among other tribes of this same Mongolian race, particularly among the polar tribes.

The Mongolian, then, being among the subordinate branches of the human family, and ranking as fourth in order, he will be the next to pass away before the onward march and unceasing energies of the Caucasian; and though as yet they are a very numerous people, the time may not be very distant when the ravages by the law of extermination will be witnessed moving in relentless tide among its moving millions, when this order or race, like the three preceding, will be doomed to yield up their last tribe and generation, and return their substance back to the earth, from which it was originally taken, and the soul to God, who gave it, and thus to await the lapse or duration of time and the coming of the last generation of the then only remaining Caucasian race, which, too, in their turn and regular order, must follow in the same solemn procession.

And now the fourth race or branch of the human family is gone, and the Caucasian, as we said in the beginning, possess the land and are the sole rulers and inhabitants of the globe. During the long period of time that wasted away in the decline, extermination, and passing away of all these lower or subordinate races, society has, of course, gradually improved, and peace, happiness, and general intelligence began to cover the earth; for as ignorance and superstition are overcome and blotted from the world of mankind, and the more refined character and intelligence usurp their place, as the ruling power of action, a greater degree of peace, tranquillity, and happiness the world enjoys; and it clearly follows as an ultimate of purity, intelligence, and wisdom, that even before the Mongolian, or last subordinate branch, entirely passed away, the world of mankind will be renovated, and light and knowledge will seem to cover the earth, upon which may be founded or built universal peace and happiness.

Now, this is approaching the millennial era, yet it is not distinctly the dawn of that delightful period, as it will only be fully ushered in about the time or at the final close of the last lower order or branch of mankind, when there will be but one order, and that race will be the highest type of human perfection and refinement; and the happiness and peace which shall reign supreme during that delightful period, which are but the results and ultimate of the exalted and high attainments of a superior intelligence, and the Caucasian being the sole inhabitants and possessors of the whole earth, of course, have the powers of intelligence, noble and exalted attainments, to produce that happy dawn, and they will be the only people then remaining on the earth to breathe the pure air, amid the surrounding ele-

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ments of purity and Christian benevolence which shall cover the earth, as the waters cover the great deep. Here then we have the Caucasian race, the only remaining type or branch of the human family now left upon the earth.

THE CAUCASIAN RACE.

This race is remarkable for the high physiological development, personal symmetry and beauty, and intellectual attainments. The chief families or divisions of this race are the Caucasian proper, and the Germanic, Celtic, Arabian, Lybian, Nilotic, and Hindostanic branches. In this race the skin is generally fair; the hair fine and long, and of various colors; the skull large, rounded, and oval, and the forehead broad or prominent, large and elevated. The face is relatively small and well proportioned; the nose arched, the chin full, and the teeth vertical. In this variety or race of men, as we have before stated, we find the furthest remove from the animal in brain, features, and hair, with a superiority of intellectual and moral power, love of the arts, sciences, and poetry. The progress of the human family seems to be made wholly through this race.

We now have remaining but one distinct type or race of the human family left upon the earth, and as they are the supreme highest intelligence, and all the other four races were so many subordinates, so this is the last race or order of mankind left to inhabit and to enjoy that peaceful tranquillity which is to reign during the long-looked-for millennial era. And now, all other subordinate races having sunk into repose, this is the dawn of that happy period. There then will be the establishment of

numerous orders or brotherhoods upon a basis of intelligence for the government and peace of that happy people, and for the organization and discipline of all branches of business and pursuits of men of every class and profession. This millennial period, when universal knowledge shall cover the earth, when peace, harmony, and happiness shall reign throughout the domain of the world, when war has ceased among men, when feuds, prejudice, and strife are done away, when sectarian hatred and envy shall cease their baneful influence and ruinous works, when Christian character, benevolence, purity, wisdom, and intelligence shall rule the hearts of men, then shall this reign of quiet be compared to the golden age—so beautifully celebrated by the poet—a period which some suppose passed away during the happy stay or sojourn of the innocent pair in their loved paradise, the beautifully adorned Garden of Eden, before the fall of the parents of mankind from their primitive state of purity. This period, the subject of poetic vision and beauty, is known as the golden age, and its duration is limited to 710 years. During the lapse of this period it is supposed that Adam and Eve kept their faith, and refrained from the forbidden fruit, the effects of which was the development or unfolding of evil. During the lapse of this period did this happy couple dwell amid the delightful scenes of this, their original paradise, adorned with every conceivable beauty and grandeur, situated in the pleasant and mild region of the interior of Asia, after which, growing weary of all the imposing scenery by which they were surrounded, they sought diversion and variety in something new, and infringed the law of the Most High, the penalty of which the generations of the earth, through all past periods of time, as we have

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distinctly shown, up to the present day, have been paying or suffering. We say, then, that after the dawn of the millennial era, the duration of that period and its enjoyments, the universal peace, tranquillity, and happiness which will then reign all over the world, and which will pervade all orders, sects, creeds, and religions, may be compared to the peaceful moments of the golden age. We spoke of Adam and Eve as the parents of mankind. And so they are the parents, or common head, from which descended a very numerous race, progeny of their own order or type, and each one of the other distinct orders are the four common heads from whom descended also numerous posterity. From the original Malay type descended the whole of that distinct race, from the American type descended their numerous tribes, from the Ethiopic type descended their numerous posterity and different families, from the Mongolian also descended their great and numerous bands, and from the Caucasian type descended all the purely white nations, as so many families of that distinct race. And we choose to claim Adam and Eve as the parents of the Caucasian, the highest of the five races. Now we see that the five different branches of the human family, as we have gone through with them, descended from each a different type or parentage. And now from whom did the five types originate? We answered this very clearly in the preceding pages. Adam and Eve are spoken of as the parents of mankind, and so they are; but only in point of their superiority, or supreme highest degree of physiological development and mental and moral attainments, being thus the parents of the white or Caucasian race. We wish to be distinctly understood, as the five races of people now on the earth

descended from five distinct orders, these five types did not originally descend from a still higher, nor is the highest order the head, and the four subordinates their descendants, but they are all the unfoldings of the lower orders of beings. Consequently they did not *descend*, but unfolded, developed, or ascended through the lower orders. To make still plainer: We believe in a chain of connection running through and connecting the whole animal kingdom, link by link, from the lowest order of creation through to the intelligent order of man, and that there is a connecting link between man and the lower orders. If this be true, which none will dispute, then the same rule and chain of connection passes through and connects the five races or branches of the human family, from the lowest to the highest. So the lower orders of mankind did not descend from the highest race or type, but all are the unfolding and development of the lower orders.

We will here give a more elaborate view, that will be more readily understood. The monkey race is, no doubt, the development of a still lower order of beings, perhaps the mammifer or quadrumana. The connecting link, then, is thus: the highest type of the quadrumana is connected to the lowest type of the next higher order, which is the monkey race. And now, allowing that the monkey is the connecting link to man, then it is that the highest type of this order of beings is directly connected to the lowest order of man. And then we see that from the lowest order of man the highest is attained, by a series of ascensions, till through all the lower orders the highest type is developed or reached; and thus it is they stand at the head, as the parents or supreme highest, the ascendants of the lower

orders. And thus they are spoken of and rank as the parents of mankind; and indeed they are, in point of highest unfolding, development, superior intelligence, beauty, refinement, and perfection.

We have now traced the different races of man from their origin through their numerous posterity and this posterity through the series of human warfare, blood, and carnage, and on through the dark ages, through the mournful periods of superstition and ignorance, when wretchedness and horror brooded with fearful gloom over the human intellect, and during the reign of papal darkness, which involved the whole continent of Europe, and to become, at one time, one common battle-field of wars, and bloody strife, and fearful conflicts, the most diabolical that ever stained the annals of the world in the great drama of human events! We have further traced them through to a more recent period, when civilization, peace, and quiet began to reign, and when the light of knowledge seemed to dispel the cloud of mental darkness, and light, for the first time, appeared really to dawn upon our world, only, too, in the last few centuries, after the art of printing was discovered, and the printing-press brought into use. And we arrived at the present day, the middle of the nineteenth century, at which time we now behold the ravages of the law of extermination producing fearful havoc throughout the domain of the world; and, as we have before noticed, more distinctly do we witness its destruction among the weaker orders of men, two of which are nearly exterminated, and will ere long become extinct, no more to appear on the list or catalogue of living orders. Then we have traced the different races through to the final extermination of the third or Ethiopic race, till the last generation sunk

into repose; and then through to the final close of the Mongolian, or the fourth branch of the great human family, when but one solitary race is left as the sole possessors of the globe. And now is the dawn or really ushering in of the millennial era, which we choose to compare to the golden age.

CHAPTER IX.

OF FUTURE HAPPINESS.

THERE'S a land far away, 'mid the stars, we are told,
Where they know not the sorrows of time;
Where the pure waters wander thro' the valleys of gold,
And life is a treasure sublime;
'Tis the land of our God, 'tis the home of our soul,
Where ages of splendor eternally roll—
Where the way-weary traveler reaches his goal
On the evergreen mountains of life.

Our gaze can not soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gale from its gardens are fann'd,
When we faint in the deserts of this;
And we sometimes have longed for its holy repose,
When our spirits were torn with temptations and woes,
And we've drank from the tide of the river that flows
From the evergreen mountains of life.

O! the stars never tread the blue heavens at night
But we think where the ransomed have trod,
And the day never smiles from his palace of light
But we feel the bright smile of our God.
We are traveling homeward thro' changes and gloom,
To a kingdom where pleasures unchangingly bloom,
And our guide is the glory that shines thro' the tomb,
From the evergreen mountains of life.

This millennial era is to be the most beautiful, peaceful, and delightful period known to man since the beginning of time or the memorable period in which he made his appearance on the surface of the earth, excepting the golden age. The happiness of that delightful era is to originate from that purity of intelligence which shall be the result of universal knowledge, which shall then cover the earth as the waters cover the great deep. But, of course, before the final dawn of this tranquil period, the human family will have so progressed and aspired to such a high degree of knowledge as to be in the midst of surrounding peace and happiness, as to believe themselves in the midst of the millennial era.

But we often hear the truly-devoted Christian express himself in the enjoyment of that happiness which is only to be fully realized in the next sphere of existence; and no doubt but owing to his earnest conviction and faith in the enjoyments held in reservation for the faithful and good in the spirit world, and feeling himself fully in possession of those virtues and preparations, by self-denial, to secure a home in the peaceful abodes of the celestial sphere, and devoting much of his time and mind in reflecting upon the happy rewards and emotions which shall take possession of the soul in that sphere—we say, during these reflections, and the joys he experiences while here on earth in reflecting upon the coming joys, he is not fully in possession of the real enjoyments that will be unfolded

in that celestial region, but only has a foretaste of that happiness through the medium of faith and hope. So at death he passes quietly off into the spirit world, enters upon the long-hoped-for enjoyments, carrying along with him all the knowledge which he had acquired during his stay in the world.

And thus it is, if we progress in knowledge here, if we labor for the cultivation of our minds, the development of our inherent powers, the better able and qualified shall we be to contemplate the beauties of a celestial home, and to more fully appreciate the power, wisdom, and attributes of the eternal Deity; and where we leave off here in knowledge, at that point will we begin when we enter the spirit world; and so sure as we have been and are progressive beings during our earthly existence, so we shall be progressive beings in the celestial sphere; for by death we should learn it is only a sphere in the grand and magnificent gallery which leads to the flower and development of celestial beauty, after which, by the expansion of our intellectual powers, we shall be able to contemplate and appreciate the wonders of creation, as displayed in the magnificent temple of nature. But the knowledge which we here acquire, during the short period of life, is so little, compared to our developments in that eternal sphere, that, as the illustrious Dr. Dick, the Christian philosopher, expresses it, at death, and when we enter the spirit world, we for the first time enter the great school-room door; for, though we may

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devote the whole period of life here in the acquisition of useful knowledge, and may become acquainted and familiar with all the arts and sciences of the world, and of the philosophy connected with existing principles, the laws of nature, and the physical energies that create and actuate the movements of our earth; though we may seem overpowered with the extent of the wisdom and knowledge of the learned here, yet it is but as a drop in the ocean compared to what might still be learned, could we but remain on the earth and pursue our studies through a period of thousands of years, or during the whole period of man's history on the earth, from his creation to the present time.

The illustrious and learned Isaac Newton, after he had spent his whole life devoted to faithful study upon the soundest philosophy of the age, and in pursuit of the most sublime subjects that could engage the human soul, when he took to his deathbed, spoke in language something as follows, or in words paramount: "I do not know how I appear to others, but to myself I seem like a boy who had been all his life wandering up and down the sea-shore, searching and striving, if possible to find a more beautiful shell than formerly, while the great ocean of science lay unexplored before the mental vision." Thus we have a striking example, showing that this great man and philosopher who had spent his whole life in the pursuit of knowledge, so far from reaching a state of

perfection, that the high degree to which he had attained at his death dwindled into insignificance, compared with the unexplored mysteries which light and knowledge had not yet unfolded; and all that he had thus acquired and stored up was but as a drop in the ocean compared to what might still be accomplished had he but continued to live for ages yet to come. And so it is, if we are progressive beings in the present state of existence, just so sure shall we be the same in the coming future. As the knowledge acquired by the faithful and diligent student, who cheerfully pursues the beauties of science in this life, is but a speck compared to what could be accomplished should he live on for even a thousand years, in like manner would all that could be acquired, even during the duration of time, sink into nothing when compared to the unfoldings of knowledge, unbounded wisdom, lofty aspirations, and unlimited intelligence as the soul arises and soars through the higher degrees of perfection in the celestial world.

As the acquisition of one branch of science in this world does not debar us from the acquisition of the knowledge of a still higher branch, but rather qualifies us, develops the mind, so as the more easily to advance to a higher degree, such will necessarily be the order of things in the coming future; and as there is no degree of perfection to be attained in this life, so there will be no such thing as attaining to a degree of perfection

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in the future; but as we advance through one degree, there will still be a higher one in advance, and as we attain to and have taken that degree, another unfolds itself in advance; and thus, in light, intelligence, and knowledge, we still advance nearer and nearer to the Eternal Deity. But that which will constitute our greatest happiness is, that though we continue to ascend higher and higher, while eternity after eternity have rolled away, and the soul has ascended through ten thousand spheres of perfection, has contemplated one grand and magnificent scenery after another, it never will reach the highest and last degree, and contemplate the last stupendous, imposing, and sublime scenery which shall roll before his exulting and delighted spirit. So there is no perfection here and there is no perfection there; hence the importance of educating here, and of seeking intelligence, refined character, noble, lofty, and high aspirations; for as there are degrees of enjoyment emanating from intelligence and refined character in this life, surely there will be degrees of happiness, varying according to capacity, in the coming future. The sacred writers seem strongly to enforce this position; for, in speaking of the celestial beings in the spirit world, we find the following language: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." Cor. xv: 41.

But as we said of the believer in future happi-

ness, and of his enjoying in his devotions, even in this world, a foretaste of celestial pleasures before he entered that sphere, so likewise will the people of this world really begin the enjoyments of the millennial era before its real dawn. As we have spoken of the time when all the subordinate or lower orders of mankind shall become extinct, and the Caucasian shall be the only remaining type left upon the earth; and as all the lower orders are of course deficient in moral developments, intellectual attainments, and natural powers of mind; and as ignorance and superstition are the sure foundation upon which are built the dark shades of crime, envy, prejudice, sectarian hatred, outrage, persecution, dissensions, tumult, commotion, bloodshed, desolation, war, and carnage, then this basis, or ignorance and superstition, and all its evil attendants being done away with, by the disappearance and extermination of the lower orders of mankind; and as peace, Christian benevolence, purity, and happiness are the sure results and fruits of refined character, light, and knowledge, and as these are the Caucasian characteristics, and now having full control of the globe, at this moment will be the final dawn of the long-looked-for millennium. Then will the nations of the earth enter upon its enjoyments, as universal knowledge will usurp the power when ignorance and superstition have ceased to be. Then will be remaining but the one race of mankind, and as they are the highest intelligence and the

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brain exhibits the furthest remove from the animal, and stand at the head of the human species, then it is that this people, having control of all the earth, with no superstitious lower orders to overcome, we are led to believe, will begin the establishment of intelligent orders or brotherhoods among all men, nations, sects, creeds and religions.

Among all orders and professions will these associations be established, for the protection, prosperity, and happiness of those belonging to each distinct order. One order, or brotherhood, will embrace those belonging to that department or pursuit of industry embracing the agriculturist, the mechanic, another the manufacturer, another the tradesman or merchant, another the clergy, another the professional character or lawyer, if, indeed, there will be need of him. In each distinct order shall be established particular rules, laws, and ordinances for the government of their people. They shall erect in their respective localities churches, schools, academies, universities, and colleges for the instruction of their people. Every child and youth belonging to that particular order shall attend to the means of instruction, beginning at a certain age and continuing to a fixed period in life. All the people or subjects shall be looked after and protected. None will be allowed to live in bebauchery or idleness, none shall be allowed to come to want or distress; and in the event of misfortune of any kind arising from the departure

from virtue or other cause, the members of this society are not to be cast out as degraded, to become wanderers or fugitives in want and beggary, but to receive the attention and protection of the wise and the good, and treated with attention, respect, and kindness till a reformation can be worked upon them. This we conceive to be the order which will prevail during the reign of the millennial era.

THE FALLEN.

A city rocked in the earthquake's din,
Its roofs and pinnacles toppling in;
A shattered ship, with its ghastly freight,
Slow sinking down 'neath the tempest's weight;
A nation mown by the scythe of war,
With its children bound to the victor's car;
A people crowding the halls of death,
Heaped like pale leaves by the famine's breath:
Oh, these are awful, and dread to see,
But a darker vision I bring to thee!

A living babe on the pale, cold breast
Of its mother, frozen to marble rest;
A starving child, while the sleet falls hoar,
Driven with blows from the rich man's door;
A prisoner bound in the dungeon halls,
Where no ray of hope or sunshine falls;
A martyr chained to the crackling pyre,
While the mob grows drunken with blood and ire
Oh, these are awful, and dread to see,
But a darker vision I bring to thee!

A gentle girl, with her dove-like eyes,
Blossoms 'neath the glow of her home's glad skies,
Her heart o'erbrimming with love divine,
As a diamond chalice with precious wine;
But the spoiler comes with his specious wiles,
Like a demon wills, like an angel smiles;

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Then blooms the soul of that beautiful one,
As a rose unfolds 'neath the ardent sun,
And her life grows joyous—but woe is me—
Dark is the vision I show to thee!

She has left her home, she has made her nest
In the fancied troth of that chosen breast;
But his love was lust, and his troth a lie,
He sates his passion and flings her by;
He flings her by, and his leprous kiss
Blisters at last, and with demon hiss
He bids her live—Oh, treacherous breath!—
On the price of virtue, the sale of death!
Dark is the vision I show to thee,
But a darker sight there is yet to see!

"I 'm spoiled by falsehood, not leagued with sin;
I will seek my home, it will fold me in.
It will not be long, for this aching grief,"
She murmurs, "will bring me the cypress wreath."
But ah! she is scorned from her father's door;
The bosom that fed her will own her no more,
And her old companions breathe her name
With a scornful sneer and a word of shame.
Dark is the vision I show to thee,
But a darker shadow is there to see!

Her soul grew wild with that last despair;
Her lips moved then, but it was not prayer.
"They drive me with curses from virtue's way;
I was once betrayed, I will now betray."
She nerved with the wine-cup her thin, frail form;
She wreathed her lips with a dazzling scorn;
She sold her charms in the streets at night;
Her lips were poison, her glances blight.
Dark is the vision I show to thee,
And its closing shadow is yet to see!

The sleek swept bleak through the silent mart
O'er a dying form and a dying heart;
She sank on the pavement cold and bare,
Her shroud was wove by the snowy air;

The scornful lips and the woe-worn face,
Smoothed down into childhood's peaceful grace.
The guilty here, spurned the child of sin,
But the ANGELS there bade her welcome in.
Dark is the vision I've pictured to thee;
What hast thou done that it may not be?

How often is it the case in our midst and in this enlightened and Christian land, that the unfortunate and tender female, who has all the tender emotions of inward humanity and intelligence, but, like thousands in the world, has met her sad misfortune. Before her departure from strict virtue she was highly respected and beloved; but now the world looks down upon her, she is at once scoffed at and discarded. She seeks with all her power to save herself from being cast out and forgotten by her former associates; some, for a time, seem to sympathize with her, but they are persuaded that it is even unpopular and not in harmony with the order of the day; and as she advances to mingle in their society, which she once enjoyed so fondly, they retreat from her. She does not yet become abandoned nor yield the struggle, but still labors with a faint hope and seeks to be restored, and willing now to forever be faithful to strict virtue, and no more depart to dishonor. Again she calls upon the world to receive her, but she meets the cold rebuke of those she loves, and, as they retreat from her, she becomes heart-broken and in despair; her heart sinks and dies away within, while she beholds all the world, as it were, and all

that the affections of her soul held dear and sacred, passing away before her. She is a cast-out; she is scoffed at and driven from society; she is now abandoned to the cold, heartless charities of the world, and, too, without the means of obtaining a support and living, and thus sinks into ruin, with none to pity.

Necessity now drives her to the last extremes. She strives to obtain a support in decency for herself, and perhaps her unfortunate offspring, but in this she finds it impossible. She now casts an eye around her, and finds herself abandoned by all good, respectable people and society, and she is now fast drifting out upon the ocean waves, which are destined, sooner or later, to overwhelm and sink her beneath their billows. Seeing, now, that all hope is gone of ever being restored to her former associates and to her true and peaceful sphere, and no means of support left her, and tossed by the ills of life's tempestuous sea, she now becomes abandoned indeed, a prey to the luring spirit and to the will and design of evil workers. And thus she becomes a confirmed prostitute, is met and looked upon as a worthless outcast or wretch; and now, being far drifted away from those who once knew her in happier moments, and none to tell the story of her former standing and goodness, of her virtues, refinement, and respectability, she is now among strangers, who look upon her as low-born, ill-bred, and fit for nothing else or better. She

now raises up her offspring in the same low, degraded sphere into which she has been driven and depreciated. It is, indeed, the best apparently that can be done under the circumstances. And now for her is commenced a train of wretchedness which knows no bounds.

Now imagine, as we safely can, one hundred of the same unfortunate condition of this example being driven to these extremes by the heartless, unmerciful treatment and cruelties of the world, on account of their first offense. Wishing to conceal themselves from the sight and beyond the scoffs of their former associates, they become driven to the large towns and cities, where they necessarily raise up a progeny of their own abandoned pursuit, till hundreds and thousands are seen to prowl the streets as known abandoned, licentious prostitutes. Not only so, but the public houses of the cities are made to swarm with such unfortunate and miserable inmates, and, to use the language of the illustrious Dick, tens of thousands now in all the large cities of the world swarm those sinks of human wretchedness and fill those antechambers of hell. And now, why is all this? These human victims are looked upon with little or no feeling; no one stops to pity or sympathize for them, or regret that so great a portion of the population is thus abandoned to such loathsome pursuits—victims, too, who are connected with us by all the ties of common humanity, partaking of the same

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common nature, and destined alike to an immortal existence.

Not only so, but when we come to trace back to the origin of the first victims, we learn, as in the example given, that they were first made victims to sorrow, to broken heart, and to utter despair by those who should have been their friends, at least so far as to have heard their cries, their begging, their entreaties, with sobs and bitter tears, to be again restored to society and favor, and not to be sacrificed for their first offense. But they could not be heard; they were hissed out of society, driven to utter despair, and sunk into ruin by those who might have dealt kindly and mildly with them, till at least an effort was made to reclaim them. Aye, it could have been done in a thousand cases, and the unfortunate rescued from perpetual ruin. But no; she was a tender, helpless female, with none to pity, but many to loan a hand in sinking her to ruin, and driving her beyond redemption and into irretrievable woe.

Man can depart from virtue in many instances, and can reclaim or retrieve his former character and reputation. He is a noble fellow; he can take care of himself, and perhaps he is in possession of plenty of money, too; and money, sad to say, comes very nearly purchasing men's souls in this world, one with another. Man is a noble fellow indeed; he can make one, two, aye, fifty false steps, and readily make all right again. But woman—yes, the

young and tender female, the weaker vessel—commits one offense; she offers to be restored to confidence and favor, repents in sorrow; she is in deepest agony, and is heart-broken on account of her misfortune; and with a desperate grasp she clings to her former friends and associates. She implores their mercy, and begs to be saved from perpetual doom and impending sorrow. But all in vain. She is torn from all that has long been near and dear to her, and driven into hopeless exile. Far, far away she is drifted, till closing her eyes, after casting a long, lingering look back upon every thing once to her so deeply sacred.

And now we feel at liberty to predict that when the millennial era has fully dawned, and these societies and brotherhoods founded upon common humanity and Christian purity and benevolence, all such unfortunate beings shall receive the sympathy and the attention of all good people; and on first discovering an example of this kind, that, instead of scorning and hissing such out of society, and adding ten-fold, yea, a thousand-fold to their misery and wretchedness, they will be cared and provided for, as should be the duty of all good people, even at the present time—reclaimed and reformed by kindness and human sympathy, thus saving such a broken heart from disgrace and dishonor, and in this way put a final check to reckless licentiousness, and that no more will the lewd be seen

prowling the streets or swarming in the sinks of human wretchedness.

Much is said of late years of woman's rights; and in the common acceptation of the term, we understand it to mean in point of education, the places and positions they fill, etc., and in this point of view we have ever been willing to indorse their rights with cheerfulness and beneficial results to mankind generally, as it is rational to conclude that she has just as high claims to advantages in qualification, mental culture, and high attainments in literary fame as the opposite sex, and it is strictly important that they should receive as high an education and as expanded an intellectual capacity as they. Not only so, but they have been denied positions in life and situations of trust and honor, that they had not the strength or powers of mind to enable them to fill such positions, but were to be filled by the strong-minded man or opposite sex. We freely admit that, as a general thing, men are better calculated to fill most places of trust and honor than they are, and that they of course have a better qualification and greater experience, and now this brings to light the main secret. Withhold from her the advantages allotted to the opposite sex, keep her back in mental culture, limit her in education, circumscribe her in the extent of knowledge, confine her at labor, and hold firm the reins of government and control over her, raise her up in ignorance, and then if she wishes to fill the place of an author, a

clerk, a teacher, or to take charge of a press, as publisher of a worthy and popular journal, to enroll her name on the list of the heralds of light and knowledge over the world which so many of our race are in need of, and in a moment she is cried down as the weaker vessel, incompetent and wholly unqualified, nay, unfit, for such callings. And now let us adopt the rule of educating her equal to the male part of community. Give her the same advantages in all the high schools; spend the hundreds and thousands of money on her; give the same amount of time to devote to her education equal with others, and then witness what will be the result; and if really she, being the weaker vessel, in point of physical strength and constitution, has any thing to do with her degree of intelligence and knowledge, this will only be a test. In our midst there are many examples in different families where both male and female had rather good advantages in acquiring an education; and if there was any favor shown to either party, it was to the male. All grew up together, and received instructions in the same school and under the same preceptor; and now, at the close of their schooling, we find very often the females far in advance of the males, exhibiting superior talents, a far better and more perfect knowledge and higher degree of attainment than even their own brothers, under the same if not superior advantages. And now they were the stronger vessels; nay, more, they possessed more of

the animal than of the intellect, or at least superseded the weaker vessels in this particular.

We have examples of woman's decisions and powers of mind displayed in many positions of trust and honor, even in the control and government of nations. Before the discovery of America, we are informed that Columbus became inspired with a thirst for discovery, and, as he conceived that there was an extensive region or continent beyond the Atlantic then unknown to the people of Europe, he resolved to make a voyage westward to gratify his conclusions. Not having the means to fit out an expedition, he applied to several different powers of Europe for assistance, but was denied. He finally applied to Spain. The king and queen at that time were Ferdinand and Isabella. Here he obtained assistance in fitting out his expedition. He would not have been successful even at the court of Spain had it not been for the influence and the decisions of the queen. We also have the example of Queen Elizabeth, who held the reins of British Government, who was inaugurated queen of England in the year 1558, and reigned till her death, which took place March 24, 1603, in the seventieth year of her age. During the reign of this queen no ruler ever before her stood higher in the estimation of the subjects of England, nor were the laws of England administered with greater judgment and decision than were they by this noble queen. But further: Was the government of

England ever administered with greater satisfaction, judgment, and decision than during the reign of Queen Victoria? Did ever England live in greater peace and harmony with the surrounding nations than she has during the present rule? Were there ever greater prosperity, happiness, and tranquillity known to dwell in the hearts and minds of her people than during the present reign, and by the power of her decisions? Were the laws of England ever administered with a more becoming Christian spirit, patience, and forbearance? Nor did ever a rich coronet or diadem of honor grace the head or deck the brow of one more worthy the title of a national ruler, and one more beloved and esteemed by her subjects and the surrounding powers of the earth. And this is one of the weaker vessels, but a vessel of purity, adapted to an indwelling spirit and intellectual attainments and deep decisions of a really aspiring spirit.

Not only should the female part of community be educated with a view of filling responsible places, as above described, where all her education and knowledge would be called into requisition, but if we wish to transmit refinement, intelligence, and natural endowments to generations yet unborn, is it not strictly important that the mother should be in possession of a highly enlightened mind, with a fully developed and expanded knowledge even of all the sciences that now prevail in the world, were it possible? Can we expect that there can be born into

the world bright and highly intelligent offspring or children, and of mothers, too, who have been narrowly circumscribed and limited in their education, and who have never had the advantages, by cultivation, for intellectual developments and the expansion of their inherent qualities? And though they be handsome or beautiful indeed, but their minds being bound down all their days to narrow limits, and possessing but little knowledge, refinement, and cultivated taste, and then, under such circumstances and conditions, they chance to become mothers, how can it be expected that the offspring will possess a high degree of intellectual powers, or a degree of refinement and taste? It is true that in the incipient stages of infancy the child, no doubt, partakes both of the father and mother; but, as the infant is raised at the breast of the mother, it is strongly argued by the learned modern that it in this way still inherits the mother's qualities, as it draws its nourishment from her breast, and that as it first, even at its birth, and still earlier, had transmitted to it the qualities of the mother, and now, after its birth, she still transmits her qualities to it, whether gross or refined, noble, exalted, and aspiring, or unrefined, low, ignoble, and vicious. How important, then, that the female mind should be exalted, highly cultivated, and expanded; that her disposition, under all circumstances, should be to seek for high aspirations, loftiness of spirit, and high appreciations of merit. The man of intelligence, then, who seeks

a partner for life, not only seeks one of education, mental ability, and highly-developed capacity, that there may be such an advantage and reward transmitted to his offspring, but if he is an intelligent, high-minded, noble-souled man, with high, comprehensive views, and of refined character and cultivated taste and sense of pride, he would not long be united to one of gross and unrefined manners till he might possibly depreciate into the habit of one who was thus unequally matched. The habit was something thus: His wife was young and handsome; she was uneducated, and her mind gross and unrefined. He did not wish to be harsh after he learned that beauty alone would not subserve the all-important end of intelligence and cultivated taste, so he gradually fell into the habit of calling his wife brown sugar. So it was brown sugar all the time. On being asked why he called her by this strange or curious name, he answered that she was sweet, but unrefined.

But, as we said in the beginning, the term "woman's rights" is usually understood to imply in point of education, occupation, etc.; but it still has another signification, which applies to her in the first example we gave of the unfortunate mishap that chanced to befall one of these weaker vessels, that while the man can, in many instances, retrieve his false steps, and is again restored to his former position of honor and trust, the unfortunate heart-broken female should at least be treated as if

she was a human being. Among the numerous rights of men, this should be at least among the weaker sex—we mean the right to be reclaimed, the right to be heard in their beseeching not to be cast out as if from the world, and the right to the sympathies of others, and the right to return again to virtue after the sorrows from their first offense, and the right not to be driven into hopeless exile and crushed out of society, the results of which we have clearly shown.

So we conceive it will be during the millennial period. None shall be outcasts; there will be no paupers or destitute, hopeless, forlorn, or down-trodden; and in each distinct brotherhood the interest of one will be the interest of all. There will be universal harmony; none will be oppressed or ruled with a rod of iron. Wisdom and intelligence will be the ruling principle. The instruments of cruelty—the stake, the rack, the knout, the lash—will no longer lacerate and torture the wretched culprit; cannons, guns, swords, and darts will be forged no more; but the influence of reason and affection will preserve order and harmony throughout every department of society.

The traveler, when landing on distant shores and on the islands of the ocean, will no longer be assailed with instruments of death, and obliged to flee from the haunts of his own species, to take refuge on the bosom of the deep or in the heart of the wilderness, nor on the lonely desert, amid

burning sands, but will be welcomed as a messenger of peace. The animosities which have long prevailed among all classes of contending parties will cease, and the harsh expressions by contending parties and sects will be erased from the vocabulary of every language; and affectionate and harmonious intercourse will be established among all orders creeds and religions. These and a thousand other evils, which have long and still render this world a scene of perturbation, wretchedness, and sorrow will then be completely eradicated; and the principle of love and purity—love thy neighbor as thyself, peace on earth and good will among men, and all the noble attributes of human affection—will then be hailed and seen to pervade the whole world, and their wholesome influence and congenial breathings be felt throughout every brotherhood, every creed and religion, every sect, order, and name; for then will the whole earth have been reclaimed to the use of civilized man, the wilderness subdued, and the desert made to rejoice and blossom as the rose—the Gospel preached to all people, to every nation of the earth, together with every tongue and kindred. Then will literature and learning, the light of revelation, intelligence, and refined character be disseminated and shed a beautiful luster throughout the domain of the world. In the place of jealousy, prejudice, envy, and hatred a scene of loveliness and moral beauty will burst upon the view, which will irradi-

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ate the scene and diffuse joy and ecstatic delight to every bosom. Every family will then become a mansion of peace and harmony—a temple beautifully consecrated to every principle that is ennobling, that is aspiring and characteristic of purity, love, and tranquillity, from the bosom of which will ascend the still whisperings of peace to the throne of mercy as pure and sweet incense from the altar of constancy and devotion. And thus it will be in the midst of the happy millennial era, when the wicked have almost ceased from troubling, that from every trinity or brotherhood, from every institution of learning, from every religious assemblage, and from every family circle will daily ascend the sweet memorials of peace, tranquillity, and affection, which peace and harmony shall pervade all people.

We have now passed through what we conceive will be the order which will prevail in the midst of one established benevolent association, or brotherhood, among the people of one distinct pursuit of industry, during the happy period or millennial era; and we have said, for example, that this will be the agricultural branch of industry. In like manner will also be the same order of things throughout every department of active life. The mechanic, the manufacturer, the merchant, and men of profession, etc., shall form each a distinct brotherhood, with the same established order for the protection, peace, welfare, and prosperity of their people. All belonging to each distinct order shall work to the

interest of their peculiar people, one for the interest of the other, throughout the entire order; and each order and all its people shall work to the common good, prosperity, and happiness of all others, making one co-operation throughout the world. Thus peace and universal happiness shall dwell with the nations, which are the results and ultimate of reason and knowledge, which are the breathings of peace and good-will, and of those peaceful elements which make or constitute the beautiful comparison between the millennial era and the ever memorable period known in poetic beauty as the golden age, of which we before spoke—a period in which the parents of mankind, the innocent pair, walked and talked with God, and dwelt amid the imposing scenes of their loved paradise, and, as fancy might picture it, often and often sat musing together upon the verdant shores of those sparkling waters that flowed through the Garden of Eden, and beneath the shades of overhanging foliage and groves of enchanting loveliness, amid the rarest flowers that bloomed and adorned their paradise now lost.

But to proceed with the order which shall prevail among the people during the millennial era. Each member of his distinct order shall work, as we have said, to the interest of his society, and the order shall be his asylum. Every brotherhood and all orders shall manage for the common good of all others, and thus all taken separately shall conspire to make one united whole. Universal peace, har-

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mony, and prosperity now pervading the nations of the earth, man will no more lift up the sword against his fellow-man; then will be fulfilled the prediction; the time will have come when wars will have ceased to the ends of the world, when swords shall be beaten into plowshares, and spears into pruning-hooks, and men will learn the art of war no more.

Now, at the dawn and during the reign of this millennial era, we say that all the lower orders, branches, or types of mankind are gone—have passed away, become extinct; and during this period none are left but the one race, which, as we have claimed, is the highest type of the human species, and in brains is the furthest remove from the lower orders, from the connecting link. He is also more perfect in symmetry and in physiological construction—is the highest type of human intelligence, beauty, and perfection. He stands at the head of the human family as supreme highest. The constituent elements, substance and essence which enter into and compose the organic structure of the lower orders of mankind are of the grosser quality; those entering into the organization of the white Caucasian, or highest type, are more refined, sublimated, and purified, thus ordaining a more pure organization as a tenement or dwelling-place of a more perfect, refined, and intelligent spirit during the soul's incarnation, or the time it tabernacles in the flesh. And thus it is, we claim they

will be the last that shall inhabit the earth during this delightful era.

CHAPTER X.

REVIEW.

BUT now, since all the lower orders, as so many subordinates, have passed away and sunk into repose, there is left but the one highest race, and the millennial era has dawned, and peace and happiness are established over the world. How long this race will then remain upon the earth, ere they are rendered extinct by the laws of extermination, is a matter which finite mind is too short and limited to fathom; nor is it ordained for man to know, not even the angels in heaven. But as all organized beings among the lower or inferior orders of animated beings, even to man, are growing weaker and more diminutive, all goes to establish the certainty of the approach of evening. And the rapid decline and almost final extermination of two very numerous branches of the human family seem to plainly declare deterioration or growing weaker.

It must be admitted that at the dawn of the present era, or sixth day, the whole surrounding elements were then in a condition to support life, health, and strength among the different orders of

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beings, which were then ushered into existence, and that the existence of this order of beings was then adapted to the surrounding elements. As time progressed, these elements gradually became changed, and as the different orders of beings, together with the races of men, were healthy, vigorous, strong, and long-lived in the early part of the present era, of course as the elements became changed they were not so well adapted to their existence, strength, ponderous weight, and size; hence it is that the elephant, the lion, the tiger, and many other large species are but diminutive forms compared to their former condition in the early portion of the present period or day. And so with man in his physical energies, strength, and active vigor. The learned physiologist and anatomist will agree with us that he is no more the same in these particulars. Allowing, then, that man has been upon the earth about 6,000 years, and reached his highest meridian, or greatest strength and physical perfection, about the time of the deluge, since which time he has been on the decline, growing, agreeable to the old adage, weaker and wiser, more than 4,000 years having passed away since that event, surely at this time there must be a great deterioration, which must necessarily strongly look to the approach of evening.

The law of extermination among the different races of the globe is, in some respects, a secret and invisible worker; and as we before stated that by

a change of surrounding elements the adaptation of one to the other, or of animal life to the conditions of the prevailing elements, which originally constituted an equilibrium, this equilibrium becoming destroyed, at once affects the animal organization, causing a decline, which decline is sometimes slow and generally imperceptible; hence the invisible workings of the law of extermination. But with the human race we have an example on record which was quite visible at the time this law began its work, and that was about the time of the deluge; for we learn in the sacred writings of the great old age attained by some of the antediluvians. Adam lived to the age of 930 years; Methuselah lived 969 years; Jared lived 962 years, and so on up to the deluge, which occurred in the year of the world 1656. At this time Noah was 600 years old, and lived 350 years after that fearful catastrophe, making his age equal to 950 years.

We will not here stop to cavil about whether the people in the early history of the world reckoned time just as we do, or whether their years were of the same duration of time as ours; but enough is known to satisfy us that these people did live to a great old age, perhaps four, five, or six hundred years. Noah died, then, 350 years after the deluge, being 950 years old. The vocation of Abraham took place 426 years after the flood. Allowing that he was then 80 years old, this would make his birth ten years before the death of Noah, consequently

they were both living at the same time, at least for the period of ten years. And now comes the abridgment of human life, which was, no doubt, produced by a sudden change in the then prevailing elements, and the same decline was, no doubt, felt or produced through all the other lower orders of beings at that time. These persons, Noah and Abraham, lived at the same time, as we have shown. Noah lived 950 years and Abraham only 175; and Moses lived not many centuries after the death of Abraham, for he delivered the children of Israel from Egyptian bondage 859 years after the deluge, and died at the age of 120 years, and Joshua, who succeeded him, lived only 110 years.

Thus we discover the sudden abridgment of human life. After this sudden falling off of human life, it seems it was allotted to man as a generation to live three-score and ten years, making seventy in all; but now at this period of time, by habits of living, as we showed in our dissertation on intemperate habits of life, and by a change of surrounding elements, we greatly contribute to our own miseries and sufferings, and entail upon our race a fearful catalogue of maladies, and thus assist the law of nature in exterminating ourselves. No doubt, by a change of habit, and more judicious and prudent modes of living, we might even lengthen or add to the period now known to be allotted to a generation, and might even raise the time from thirty to forty years.

HOPE.

The music of a footfall fading,
As the space between us grew;
A dewy mist the eyesight shading,
Shutting out what it would view;
A pang through every fiber thrilling,
Hope's sun setting just at dawn;
Despair intense the being filling,
All save Love and Memory gone.

The broad horizon like a curtain,
Vailing what we deem the best,
Falls and shuts a dread uncertain
Fear within each swelling breast;
Then apace the spirits sadden,
Watching night-shades coming on
With a grief Hope can not gladden,
All save Love and Memory gone.

Intently then they fondly listen
Tones that nestle in the past,
Turning o'er heart-leaves that glisten,
With such joys as could not last;
Turning each with trembling fingers,
Praying for another dawn;
Thus the soul in darkness lingers,
All save Love and Memory gone.

Tears, in spite of all resistance,
Have their own peculiar ways;
And they faster fall as distance
Widens 'neath the blinding gaze;
Naught, save death, could such forsaking
Follow if of tears bereft;
But the heart, though well-nigh breaking,
Still hath Love and Memory left.

We have described what we predict or conceive
will be the condition of the future, and of future
events pertaining to the movements, changes, and

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progress of the inhabitants of the globe. We have given our prediction of the final extermination of all the four lower orders of mankind, successively disappearing and gradually sinking into repose—first, the American race; second, the Malay race; third, the Ethiopic or negro race; fourth, the Mongolian, and then the only remaining race, the fifth, or Caucasian. And when the time comes that they are the sole possessors of the globe, then we predict the dawn of the long-looked-for millennial era. We have given our prediction as to what will be the order of things and the condition of society during the prevalence or reign of that happy era, and we have arrived at these conclusions from a general survey and careful history of man, as we trace or follow him from the creation or time of his appearing on the earth, through the period or short sojourn in the Garden of Eden.

If it be that he spent 710 years there before his fall, we trace him then to the close of this happy period, the golden age, to his fall and banishment from his native paradise to the first blood shed by Cain, who imbrued his hands in the blood of his only brother; from this sad period and circumstance to the deluge, which occurred 1656 years after man came upon the earth; from this catastrophe to the vocation of Abraham, 426 years after the flood, and at the remarkable change in the elements and the abridgment of human life; and from the vocation of Abraham to the delivery of the Israelites from

Egyptian bondage, 859 years after the flood; from this even to the destruction of Troy; from this calamity to laying the foundation of the temple, 430 years after the departure out of Egypt; and to connect sacred history with profane, 72 years after the taking of Troy, and 264 years before the building of Rome; and from the building of Rome to the Babylonian captivity, 588 years before the Christian era; through the 70 years of bondage to the release of the Jews, and their return to their country and the city of Jerusalem, 518 years before Christ; the taking of the city of Babylon by Cyrus, destruction of the city, etc.; and then to the Christian era, and from that epoch through the long reign of papal darkness, superstition, and mental gloom that shrouded the world in darkness; and through the dark ages, in which the nations of the earth were engaged in desolating wars, convulsing the world with terror, and covering the earth with blood and carnage; from the decline of the papal power and the darkening influence of the priesthood through the gradual development of the arts and sciences, the light of revelation, the universal spread of civilization, light, and knowledge; the discovery of America by Columbus, in 1492, the settlement of America by the Europeans, the sudden decline and rapid extermination of the red man of the forest, his march westward, and his now nearly extinct condition; the event and ultimate of carrying the native African into bondage in the govern-

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ment of the United States; the sad consequences of slavery; the rebellion in the United States; the recent civil war that originated from the existence of slavery in our midst, the suppression of the rebellion by force of arms, the release of the slaves; and thus, by the general progress of the human race, the ten thousand changes and events through which they have passed during the lapse of the long eventful period of nearly 6,000 years. And comparing the past with all the surroundings of the present, upon all this, we say, we have founded the prediction and conceived the events of a coming future to be, as we have on the last pages pertaining to the millennial era, the close of time, and the ultimate destiny of man.

COMPLIMENTARY REMARKS.

HAVING carefully perused this work, we are fully persuaded of its great merit. Nor could we have been led to believe the magnitude and wonders which it discloses, had we not given it attention and read the entire volume, as no one can form a correct idea of its real merits, its overwhelming power, and mysterious depths till having given it an unbiased reading. And after thus carefully perusing its wondrous pages and its somewhat mysterious subjects, every rational and thinking mind will readily acquiesce in the conviction and corroborate our decision that, upon the many strange subjects of which it treats, this is a clear and original specimen of the human mind, and that it is unequaled by any volume of equal size now extant. We can safely

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say, as will the multitude of readers of this work, that there is no writing of the same size, which has fallen to our reading, which contains the same amount of real history and original philosophy as found embodied in this volume. We discover, as all will, that this work embodies and treats of subjects which have, during the whole period of man's existence upon the earth, remained hidden and buried in obscurity, and are here, for the first time, originated and treated by this author—the unfolding to light—for which he is richly entitled to great praise as a really aspiring spirit. This volume is the work and development of an unwearied spirit, which, as we learn in his noble efforts, soared aloft in his craving and thirsting for knowledge, whose mind has explored the enlightened as well as the dark domain of the world for wisdom. As we trace him in his series of reasonings through this volume, we see him in the midst of civilization; we see him in the dark and hidden recesses of barbarous climes; we see him in the middle of the nineteenth century of the Christian era, amid the glare and resplendent luster of human in-

telligence and human happiness; we see him in the dark ages of the world's history, amid the servile reign of tyranny, ignorance, superstition, wretchedness, and human woe; we see him amid the arts and sciences, surrounded by cultivated fields and gardens, with every thing to adorn and beautify the home of civilized man; we see him in barbarous climes, among the savage Moors, in the dark recesses of the wilderness, where human foot never trod, where wild beasts send up their mournful howlings, and where the still whisperings of silence slumber on the bosom of the wilderness, and on the lonely desert, amid burning sands, where dreary desolation reigns supreme. We find him all over the wide domain of the world in every clime; we find him surveying the dark caverns, the hidden recesses, subterranean chambers, and mysterious galleries of the earth; we find him among the buried and fossil remains of those beings which had an existence in past duration, even in nature's previous days; we find him among the living, and among the tombs and ancient monuments of the dead; we find him on the tops of the lofty mountains,

snow-capped peaks, and inaccessible crags, and barren rocks, and in the low valleys, and gorgeous and deep defiles of the earth; and we find him tossing on the billows of the deep. We find him far back, at the beginning of time, at the dawn of the first day of creation, and at the close of that period; at the dawn of the second day to its close, at the dawn of the third day or era to its close, at the dawn of the fourth day to its close, at the dawn of the fifth to its close, and at the ushering in of the sixth, or present day or era, to the unfolding or creation of man. And we see him at the Garden of Eden, with the original pair in their primeval state of innocence. We see him following the innocent pair, before the fall, through the golden age of 710 years, and then to the fall; and from the fall we trace him through the wondrous march of the human race, through nearly 6,000 years, to the present time, in the 66th year of the 19th century. Then we trace or see him at the disappearing of all the four subordinate races or branches of the great human family, till none are left upon the earth but the one Caucasian

type or race, and at the dawn or ushering in of the millennial era, through the reign of that era, and the general order which will prevail among the nations of the earth during that era. Then we trace him to the end of time, the consummation of all earthly things, when every living and existing substance will be gone from the earth, when all will have sunk into repose, at which time a somber mantle will be drawn over the face of nature, and all will have sunk into a death-like sleep, when the torchlight of a consuming world will be seen from the distant and surrounding orbs, when the earth shall be consumed by fire, and the elements melt with fervent heat; after which we trace or see him at the morn of the resurrection, the ushering in of a new era, or seventh day.

And why do we speak of all this, and the knowledge and wisdom displayed and embodied in this volume, as being the unfolding of a once buried and now resurrected talent? It is the work of a self-made man, who was left in early life with but little or no means and advantages for acquiring an education, and cast to the cold

charities of the world, orphan-like, indeed, but from inherent wisdom cast all his cares upon his Creator, the orphan's friend, and sought, diligently, knowledge and intelligence. While bound by the chains of an untutored mind, his peaceful whisperings ascended for deliverance to a higher power ; and ever being willing to lend our assistance to every self-made individual, who so richly merits praise for so noble and aspiring a spirit, we would carefully recommend this work to every intelligent reader, with the earnest solicitation that you will give it attention. And as we said in the beginning there can be no correct opinion arrived at respecting its merit till every word is read, we would again repeat and urge that every reader will cease not till every word is read, from the first to the final close.

M. L. D.

GENERAL CONTENTS.

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Did all the human race, the different races of men, the different shades and colors—the American race, the Malay race, the Ethiopic race, the Mongolian race, the Caucasian race—all descend from Adam and Eve, or from one common head?

Are we all—yes, all nations, races, shades, and colors—really brothers and sisters, and the posterity of the same common parentage?

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